

ADIBASI Vol. XXV Nos. 1—4, January, April, July and October 1985

DESIA

A TRIBAL ORIYA DIALECT OF KORAPUT ORISSA

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Published by the Tribal & Harijan Research-and-Training Institute,
Government of Orissa, Bhubaneswar-751014

Adibasi invites contributions from persons interested in Anthropology, Demography, Economics, Human Geography, Museology, Planning and Sociology with particular reference to Scheduled Castes and Scheduled Tribes.

Manuscripts sent for publication must be typewritten in double space on one side of the paper. Each contributor will be given twenty-five off-prints.

New contributors are required to send a note on their academic qualifications, research experience and postal addresses along with their manuscripts.

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Annual subscription of the journal :

Rs. 16'00	..	Inland
Rs. 20'00	..	Foreign

(This is subject to revision)

Back issues are available for sale. Adibasi is also supplied on exchange basis.

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DESIA
A TRIBAL ORIYA DIALECT OF ORISSA
[Grammar, Text and Dictionary]

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FOREWORD

Professor Khageswar Mahapatra's study of the Desia language—the Desia dialect of Oriya—should be of interest to several kinds of scholar—as well as to those outsiders working in the Koraput district of Orissa (in an earlier period part of the Madras Presidency)—most of them from coastal central Orissa—wanting to know more about this chief local dialect. But Koraput has not been a popular place with these people—the administrators and businessmen from the coastal districts—it being considered an unhealthy, 'Jungly', and generally unpleasant place—a place to get out of as soon as one can. There have been exceptions of course; the distinguished novelist Gopinath Mohanty, who spent many years in Koraput, set a couple of his novels (about tribals—'Porojas') there. Students of Oriya will have to examine another 'southern' dialect, one different from the Southern Oriya of Berhampur and the Ganjam region. Desia, for instance, differs from the other Oriya dialects in lacking all the aspirates of standard Oriya (and Indo-Aryan). It also lacks the retroflex *ṣ* and *ṣ'*, which lack is characteristic of 'central' (i.e. the central border region between 'North'—roughly, Indo Aryan, and 'South', i.e. Dravidian) India. Indo-Aryanists will want to know something about the south-western most Indo-Aryan language of mainland India, a frontier language fronting not only the border of Telugu-speaking Andhra, but in contact with several other languages in what is still—and probably has long been—a highly multilingual region, one of the regions in 'central' [i.e. no] Himalayan or extreme northeastern (Assam, Meghalaya, etc.)] India of greatest linguistic diversity. In Koraput at least five different Munda languages are spoken, as well as that many or more tribal Dravidian languages, this in addition to varieties of Telugu, and standard (coastal) Oriya and several other (presumably closely related to Desia) Indo-Aryan dialects. The Dravidianists and the Munda linguists have, as usual, preceded the students of 'tribal', 'substandard' or 'offbeat dialectal'—Indo-Aryan in coming to Koraput to do linguistic research. There is at least one reason why Desia ought to have been studied first and the results of the study made available to the Dravidianists and Mundalogists: it is clear, at least for the study of the Munda languages of the region Gutob (Gadba), Remo (Boṛda), Gta (Ḍidayi), Sora (Saora) and Gorum (Parengi), that these languages have been heavily influenced by Desia. How heavily was not fully apparent until Dr. Mahapatra's work appeared. Not merely lexicon (Gutob and Gorum have borrowed particularly heavily, and where Dravidian borrowings were noted in these languages it now looks as if most of these have come through Desia), but verbal categories, and pieces of syntax and semantics of some of these Munda languages have obvious sources in Desia. If there was—or is—a Munda influence on Desia, not much evidence of it has been noted so far. Desia, as Dr. Mahapatra shows, is very

close to 'Bhatrī'. More and better work is now needed on the various dialects of 'Halbi' in order to provide a reliable and reasonably full description—and some notion of the history of—these southwestern and southcentral interior Indo-Aryan languages. The historic connections of these—claims on behalf of Marathi, Hindi (Chhatisgarhi) and Oriya have been made—are still unclear.

The region—like most regions in India—has been long known to history but not a great deal of its history has been worked out. There has been some, but not much anthropological work done on particular groups (i. e. the Sora and the Bonda) in the area, but we know practically nothing about the complex interactions of the many different (and I don't mean only linguistically different) social groups in Koraput. Like other regions, this one is changing (some parts of it at a very rapid rate)—in the wake of the building of hydroelectric projects, airplane factories, etc., and the influx of outsiders (mostly people from outside Orissa) that these developments have brought with them.

Professor Mahapatra has also collected a rich sample of texts in Desia, most of them not included in this volume. The song types, their contexts and occasions, are common to many of the groups of the region and no doubt to a wider region. Most of the speakers of the Munda languages of Koraput are bilingual in their own languages and in Desia. Some of them are giving up their own languages in favour of Desia. Nobody has tried to do for Koraput and e.g., the adjacent district of Srikakulam in Andhra, the sort of typological study that John Gumperz and associates did on the Maharashtra-Karnataka border. The situation here—and Koraput also shares a long border with the Bastar District of Madhya Pradesh (Andhra, but not Srikakulam, farther south also shares a long border with Bastar) is more complex; for one thing there are many more languages, and one more linguistic family represented. For any such areal study too—and such studies are very much worth doing—Dr. Mahapatra's book will be an indispensable source.

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University of CHICAGO

ACKNOWLEDGEMENTS

I express my gratitude to Dr. N. H. Zide and to the following persons for the guidance, assistance and encouragement I have received from them.

Dr. D. P. Pattanayak, Central Institute of Indian Languages, Mysore

Dr. K. B. Tripathi, Cuttack, Orissa

Mrs. Arlene R. K. Zide, Chicago, U. S. A.

Dr. R. S. Tomar, Hindi Bhavana, Visva Bharati

Dr. Sitakant Mahapatra, I. A. S., Bhubaneswar

I am thankful to the authorities of Visva Bharati University, my colleagues and students and to my friends in Koraput for the interest they have taken in my work.

I am obliged to the authorities in the Department of Harijan & Tribal Welfare, Tribal & Harijan Research-and-Training Institute, and the Directorate of Printing, Stationery & Publication, Government of Orissa for undertaking publication of this work.

I simply remember today my informants—Dundu Aita, Murli, Balaram, Kari, Ghasi and Dobek—who taught me their language, gave me their pleasant company in the hills and dales of Koraput and sacrificed the warmth of their home and hearth to share with me the bitter winter days in Delhi and Aligarh. I have really no words to express my feelings for them.

K. M.

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INTRODUCTION

'DESIA' (Skt. Desya) means 'native', 'aboriginal' or 'indigenous'. The primitive inhabitants of the hilly regions of Koraput are generally known as 'Desia' or the 'sons of the soil'. Their language, a dialect of Oriya has been, therefore, denominated as 'Desia', or the speech of the region.

I

Koraput is the land of the aboriginals. According to the 1961 Census as many as 51 tribal and 73 scheduled caste communities live there and constitute respectively 60.9 and 12.4 per cent of the total population of the district. In addition to this, of the rest bulk of population nearly 10% come under the Backward class. These people, taken together, are a heterogeneous mixture of three different ethnological groups, such as Aryan, Dravidian and Austrie, and speak a large variety of dialects which are not mutually intelligible. It has been very correctly stated by R. C. S. Bell (District Gazetteer, Koraput, 1945) that—"The languages of the district form a veritable Babel". In this sparsely populated small stretch of land as many as 20 different languages are spoken and people living side by side in a village speak altogether different dialects. A list of the important languages of the area is given below:

- (A) Aryan Group—1. Oriya (908766) dialects—Desia,
Bhatri (133211)
Jharla (2032)
2. Marathi dialect—Halbi (1886)
3. Chhatisgarhi dialect—Laria (539)
- (B) Dravidian Group—
4. Telugu (86097)
5. Kui (162518)
6. Pengu (1254)
7. Kondh (79034)
8. Parji (83914)
9. Koya (31052)
10. Gondi (18098)
11. Konda (10930)
- (C) Munda Group—12. Gadba (31791)
13. Paranga (6702)
14. Bonda (4677)
15. Dideyi (1978)
16. Saora (55418) including Lodha—16628

Santali, Bhumij, Maheli, Mirdha, Mundari etc. are also current in the district, though these are spoken by minorities.

In this peculiar multilingual situation these people had the need for a common language for their inter-community social transactions. Of the languages listed above, Oriya had the benefit of being chosen as the 'lingua franca' of the region because of its royal patronage and cultural dominance.

We learn from the history of Koraput that after the Silavamsi kings, who carved out a dominion in modern Koraput region and founded their capital at Nandapur, the Suryavamsi Kings of Orissa established suzerainty over that kingdom. Sri Vinayak Deo who succeeded Pratap Ganga Raja, the last king of Silavamsa, in 1448 is supposed to be a scion of the Suryavamsa and the Nandapur kingdom was conferred to him as a mark of favour by Kapileswar Deva. (Ref. Dr. N. K. Sahu—Koraput district Gazetteers, 1966, P. 59). It is probable that from the advent of the kings of Oriya descent dates the beginning of Oriya influence and the spread of Oriya language in Koraput region. (Ref. Bell. Op. Cit. P-23).

But Oriya spoken in Koraput differs to a great extent from the standard Oriya speech of the coastal districts of Orissa. In the words of R. C. S. Bell "Oriya as spoken by the hill tribes in the Koraput district differs so much from the Oriya of other parts of the province as to be almost unintelligible to a new-comer". His explanation of this difference is that "Oriya now spoken in Ganjam and Koraput is the form of the language which was generally spoken in Orissa a century ago. The Oriya of Cuttack has been influenced by literary experiments and so has tended to discard words which had humble association or were considered to be characteristic of the lower classes. Koraput has long been isolated from the influence of modern Oriya literature and has thus retained the old form of the language unchanged". (Ref. op. cit. P. 56-57). But it seems there are other reasons too behind the creation and preservation of this regional Oriya speech in Koraput.

Firstly, in consideration of the peculiar archaic and tribal nature of Koraput-Oriya, we can deduce that although the cause of Oriya was boosted from the advent of the Suryavamsi rule, the language had gained currency in this part of the country at a much earlier time. It may have originated from a very old form of the language which can be identified with the Odri Vibhasa. According to Markandeya, an Oriya grammarian of the 16th A. D., the Odri Vibhasa is a mixed dialect 'which comes off by adding local words of the Odra country and of Sauraseni etc. to Sabari, alone' (Ref. Prakrtasarvasvam, edited by Dr. K. C. Acharya, Utkal Univercity Ph. D. Thesis, P. 97.) The Sutra and its commentaries are as follows

's'abaryām evaūdrī yogāt taddesyasaurasenyādeh' taddesinām odra-desapadānām sauresanyūdīpadānām ca yogāt sankarīc chābaryām eva aūdrī sidhyati. (15/9)

Needless to say, the Desia dialect has the above characteristics of the Odri Vibhasa or Apabhramsa. It has affinities with the tribal languages which is indicated as Sabari Vibhasa and with Chhatisgarhi which through Eastern Hindi is descended from the Sauraseni Apabhramsa. In Grierson's opinion, all these Vibhasas 'Sakari, Chandali, Sabari, Audhri and Abhiri—these are all degradations—levelling down—of Magadhi, or Sauraseni, or of both' (Ref. The Prakrit Vibhasa, JRAS, 1918) In the absence of ample material evidences of the Odri Vibhasa, even if it is not possible to proceed any farther with this hypothesis, still it seems in all probability that Desia does represent a form of Oriya of the pre-Suryavamsi period.

Secondly, this area being a sort of meeting place of Marathi, Eastern Hindi (Chatisgarhi) and Oriya there has been a situation of language osmosis. This situation has been well described by Stenkonow when discussing the position of Halbi, Bhatrī and other minor dialects of the area, he says, 'These dialects are the only one which can claim to be intermediary between Marathi and Oriya. ***They are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central province.' (L.S.I. Vol. VII, P. 339) Under this circumstance, the Oriya of Koraput, having absorbed in it some of the peculiarities of Marathi and Chatisgarhi dialects, has much differentiated itself from the standard Oriya dialect. Grierson, who found a trace of Desia in the form of Bhatrī dialect, has remarked that "Bhatrī is really a corrupt form of Oriya, with a few Marathi and Chatisgarhi forms intermingled". (L. S. I. Vol. V, Pt. II. P. 434).

In this connection it is to be remembered here that prior to the reign, of Suryavamsa, the Koraput—Bastar region was not a fully non-Aryan tract and the Aryan-tongues were never unknown to the people of this region. Aryanization must have begun here centuries back, at least starting from the time of Kharavela who recruited soldiers for his army from this part of his territory during his invasion against the Rathikas and Bhojakas. It can be well imagined that the early Aryan settlers of this region introduced an Aryan language which is probably the same or a branch of the older Aryan language from which Oriya had originated. In course of time that Aryan speech took a peculiar regional shape due to its close contact with the tribal languages of the area and long isolation from the influence from the influence of the fast developing other Aryan speeches. The regional tribal Indo-Aryan speech was later on fittingly named as 'Desia'. Subsequently this speech was more and more Oriya oriented under the royal patronage of the Oriya kings of Nandapur.

Thirdly, the tribal dialects of the Munda and Dravidian families and the neighbouring Telugu language have rendered considerable influence on the Oriya dialect of Koraput and it has been corrupted to a great extent in the mouth of the tribal speakers.

On account of all these factors the Oriya speech of Koraput area has assumed a regional and tribal appearance and has been called as 'Desia'.

II

Desia, the tribal Oriya dialect of Koraput, is the mother-tongue of the Aryans and the Aryanised tribals and the second natural language of the peoples of the non-Aryan communities who are by birth bilinguals.

The following caste-communities speak Desia as their mother tongue.

(1) Scheduled Caste and Other Backward Caste group —

Rona, Domb (121173), Chandala (3798), Ghasi (4284), Paik, Mali, Goud, Thoris, Bauri (1134), Dhakkdo, Dhuliya, Kalingi, Jaggali (1053), Boipari, Lohara, Valmiki (721), Sundi, Haddi (5474), Pan (5266).

It may be noted here that among these, Thoris are found only in Kasipur area, but others are scattered all over the district, occasionally concentrating at particular localities. Jaggali and Kalingi communities Desia speech is considerably Telugu oriented. Among these communities Rona, Paik, Mali, Goud, Dhakkado, Dhuliya, Lohara, Boipari are Hinduised and observe restriction on food and wear sacred thread.

(2) Scheduled Tribe group —

Bhottoda, Pentiya, Holva, Omatya, Matia, Bhumia, Kondh (Jharia) Mahali.

Excepting the last two tribes, Jharia and Mahali who are sections of Kandha and Santal respectively, all other tribes originally belong to the Gondi stock and subsequently Aryanised to a certain extent. They have a long tradition of their settlement in Bastar-Koraput region. In their primitive period they were supposed to be speaking a form of Gondi. But at present they have all adopted dialects of the regional Indo-Aryan languages, such as Oriya, Marathi, Chatisgarhi etc. Grierson has categorically stated that Bhatri and Halbi, the language of the Bhottadas and Holvas, are dialects of Oriya and Marathi respectively. The language of the Jharia Parajas is Halbi mixed Desia. About the language of the Pentiya Shri Gopinath Stapathy reports. "It is reported in Gazetteer that their language is Halva which the Pentiya of Jeypur do not admit. They speak Oriya and admit Oriya to be their only language" (Adivasi, 1963-64, No. 3, P. 161). Rest of the tribes, Omatya, Matia, Bhumia and Mahali, speak almost pure Desia.

The following non-Aryan communities speak Desia as a second language (The first number on the side indicate total population and the second number indicates the number of Desia speakers).

Tribes	Total population	Speakers of Tribal speech	Speakers of Desia as second language	Speakers of Desia as natural language
(1)	(2)	(3)	(4)	(5)
Bagata ..	1,374	(Telugu—683))	..	691
Bonda ..	4,677	Remo	4,254	..
Dharua ..	4,888	Gondi	..	4,884
Dideyi ..	1,978	Gota	1,978	..
Gadba ..	42,560	Gutob — 31,791	23,653	7,585
Gond ..	55,272	Gondi — 18,098	12,970	35,747
Jatapu ..	10,583	Koya — 5,971	1,238	2,457
Kondadora ..	15,808	(Telugu — 9,069)	(2,217)	5,552
Kondh ..	2,71,698	..	..	49,191
..	..	Jharia — 2,032	1,735	..

Tribes	Total population	Speakers of Tribal speech	Speakers of Desia as second language	Speakers of Desia as natural language
(1)	(2)	(3)	(4)	(5)
		Kondh — 78,457	20,882	..
		Konda — 10,930	668	..
		Koya — 22,079	6,877	..
		Kui — 1,03,299	23,139	..
Kotia ..	3,447	Kondh	..	23,446
Koya ..	53,590	Koya — 53,152	9,828	438
Mirdha ..	732	Kharia	..	509
Munda ..	5,892	Munda	..	5,000
Parenga ..	6,702	Gorum — 767	767	5,382
Paroja ..	1,41,694		..	52,281
		Parji — 83,901	13,751	..
		Kui — 3,221	1,423	..
		Pengu — 1,254	115	..
Santal ..	990	Santali	..	983
Saora ..	36,329	Saora — 24,401	3,310	10,517
Sabara (Lodha) ..	17,583	Saora — 4,348	1,945	11,798

(Reference—1961 District Census Hand-Book, Koraput and Census of India, 1961, Vol. I, Pt. II-C (ii) Language Tables).

Note—

1971—CENSUS FIGURES (Koraput)

Total Population	..	20,43,281
Scheduled Tribes	..	11,51,231 (56.24%)
Scheduled Castes	..	2,74,115 (13.41%)

Major Tribes

Bagata	..	21
Bhottada	..	1,90,979
Bhumia	..	61,501
Bhuiya	..	6,262
Bonda	..	5,334
Dharua	..	6,318
Dideyi	..	2,154
Gadba	..	46,237
Gond	..	66,991
Halva	..	5,501
Jatapu	..	7,802
Kondh	..	3,25,144
Kondadora	..	8,129
Kotia	..	7,022
Koya	..	58,912
Mahali	..	110
Matya	..	2,594
Munda	..	1,517
Omanatya	—	17,245
Parenga	—	3,029
Paroja	—	1,93,736
Pentia	—	4,349
Santal	—	1,677
Saora	—	28,359
Sabara (Lodha)	—	35,430
Unclassified	—	55,203

III

Desia is spoken within an area of 7,571 Sq. miles comprising the subdivisions of Koraput Sadar, Jeypore, Nawarangpur and Malkangiri in the district of Koraput. This district lying between 20°3' and 17°50' north latitudes and 81°27' and 84°1' east longitudes resembles the shape of the Roman letter 'γ'. Desia is roughly spoken in the area covered by the left horn and the tail of the alphabet.

Desia speaking areas can be divided into the following three tracts to demarcate local variations of the dialect —

1. Nandapur area — (Padwa, Lamtaput, Nandapur, Semliguda, Pottangi Koraput, Laxmipur).
2. Nawarangpur area — (Nawarangpur, Umarkote, Papdahandi, Tentulikhunti).
3. Malkangiri area — (Govindpali, Chitrakonda, Mathili).

The main reason behind the local variations is concentrated habitation of a particular community in a particular locality. Other minor reasons are— influence of neighbouring languages, isolation by natural barrier and contact with modern civilization through establishment of industries, Government offices and educational institutions.

Nandapur may be treated as the focal area of the dialect. This place was the main centre of culture in the Koraput region since the 14th century A. D. when the Silavamsi kings first established their capital at Nandapur. Their successors, the Oriya kings of Suryavamsa continued to rule from Nandapur till Vira Vikram Deva, the seventh king of the dynasty (1637-1669) transferred the Capital to Jeypore. Hence, Desia spoken in and around Nandapur seems to be the real form of the dialect.

The early Oriya settlers of Nandapur originally came to the place as the soldiers and attendants of the Oriya kings. In the words of R. C. S. Bell, "They fitted themselves into the scheme of life in the district and adopted many of the hillman's easy-going ways as well as some of the rusticities of his speech" (Ref. op. cit. P. 63). Their descendants are now found among such castes as Rona, Mali, Goud, Paik, Kumar etc.

The Ronas occupy a superior position in the social hierarchy. According to tradition their ancestors came to Nandapur in the good old days and took military service under the kings there. Their caste name Rona is derived from the Sanskrit word 'rona' meaning 'battle' as they were a warrior class. They do not accept food from any other caste or tribe except the Bramhins. Even when they pay visit to their relatives, families including those of married daughter, they do not eat from their cooking, but cook their own food in new pots. (Ref. Notes on the Ronas of Koraput, B. Chowdhury, Adibasi — 1964-65, No. 2, P. 51). Because of this sort of status consciousness, they have maintained a sort of cultural solidarity in the midst of the multifarious tribal communities. Naturally, their speech has been less corrupted from the influence of the surrounding languages. Desia spoken by the Ronas represent the standard form of the dialect.

The Desia speech of the Ronas of Nandapur forms the basis of the present study on the Desia dialect of Koraput.

Dundu Hanthal who belongs to the Hanthal (Snake) exogamous clan of the Rona society, and who lives just in front of the famous Silavamsi throne of 32—steps in Nandapur served as the main informant for the dialect. He thinks of himself to be 45 years old. He has learnt to read and write Oriya but has not achieved enough proficiency. He works as a professional 'Disari' in his spare times. Above all, he is very proud of his Desia language and their Aryan Non-Aryan mixed cultural heritage.

IV

This work on the Desia dialect contains three sections—Grammar, Text and Dictionary.

In the Grammar-section a description of the language has been given under these three sub-sections—Phonemics, Morphology and Syntax. Efforts have been made to point out the main differences between Oriya and Desia in the 'Notes' provided with each of the items.

In the Text-section the items have been carefully compiled to include materials of varied interest and importance. It could not be possible to provide translation of all the items for fear of increasing the bulkness of the work. However, almost all the words occurring in the text have been included in the dictionary.

In the Dictionary-section cognates from other languages have been given with a view to throwing some light on the historical background of the dialect. The main objectives have been to show—the archaic and tribal nature of Desia, its affinities with Halbi and Chattisgarhi, and the influence of the Non-Aryan languages, particularly of Telugu on it.

Brief sketches of the two other contiguous dialects of Oriya, namely, Bhatri and Jharia—have been given in the appendix.

DESIA

A TRIBAL ORIYA DIALECT

SECTION-I

GRAMMAR

O. Phonemic Inventory

O. 1. Segmental Phonemes

O. 1.1. Vowels

i ə u
 e o
 a

O. 1. 2. Consonants

p t ʈ c k
 b d ɖ j g
 s
 m n ŋ
 l
 r ɹ y
 w

O. 2. Suprasegmental Phonemes

Nasalization — indicated by /—/ at the top
 Length — indicated by /.. / after vowels
 Juncture — indicated by /- / within words
 Stress — indicated by /, / on the side

O. 3. Evidence for Contrasts

In order to establish the Phonemic Inventory contrast between suspected pairs of phonemes is set out in the following matrices. The number in the cells refer to the examples

O. 3. 1. Vowel Contrast

	i	e	ə	a	o	u
i	1					
e			2			
ə	3		4	5	6	
a						
o						
u					7	

O. 3. 2. Vowel—Semivowel Contrast

	i	u
y	8	
w		9

0. 3. 3. Consonant Contrast

p b t d t̥ c j k g s m n N l r r̥													
p	10												
b								11					
t			12	13	14								
d				15	16	17							
t̥			18										19
c											20	21	
j						22		23					
k							24						
g										25			
m									26				
n											27	28	
N												29	
l													30
r					30								

Examples—

- | | | |
|--------|---|--|
| 1. i/e | ila-sickle
ela-happened
ki-what
ke-who | mis-mix
mes-moustache |
| 2. e/a | ek-one
ak-call
se-he
sa-companion | ɸeli-post
ɸali-pulses |
| 3. ə/e | əla-fire-torch
ela-happened
kaja-itch
kaje-therefore | cər-ford
cer-root |
| 4. ə/a | əki-tensil
āki-eye
kəila-said
kəila-ate | pər-other
par-cave
kəca-owl
kāca-ripe |

5. a/o	al-tremble ol-hang goi-town got-leg	osna-caves ocna-bed sae-hundred soe-sleeps
6. a/u	oja-habit uja-right por-other pur-flood	kaja-itch kasu-coin
7. u/o	ur-fly bauni-pad on head au-steam	or-wear kaoni-food ao-come
8. i/y	gai-cow kaili-I told	gay-sings gayil-bison
9. u/w	lua-a bird buari-son's wife	melwa-wild-cat palwani-new leaves to come out
10. p/b	par-cave pabli-rock cap-press	bar-twelve babli-I thought cab-bite
11. b/m	boira-deaf qubri-bell-metal cup cab-bite	moira-piper qumri-figs glomerata cam-skin
12. t/d	tin-three sotar-seventeen sat-true	din-day sodar-front-yard sod-dig-out
13. t/l	tali-plate putla-pupil borat-plough-string	tali-rafter puila-blossomed borat-pimple
14. t/q	tuma-bottle-gourd tager-thread bitar-inside bat-rice	quma-ghost qagar-tunnel biqr-to flee bat-fence
15. d/t	dek-see bed-pierce mutra-who urinates	tek-lift bet-pick up muila-log
16. d/q-r	duma-fat badru-pestle kadki-rough mad-wine	quma-ghost biqr-very fleet karki-mattock mar-corpse
17. d/j	duar-door padra-characterless sud-pure	juar-salutation pajra-water spring suj-to repay

18. t/ɬ-r	teN-stick bat-way ciŋka-cricket buŋru-bullocks to low	ɬeN-tall bat-fence ciŋka-sparkes biŋru-very fleet
19. t/r	tok-to peck kaŋna-wine-vessel bat-way	rək-to grate karna-gully bar-twelve
20. ɬ/r	ɬua-ladle mər-die mərɬi-pestilence birɬa-bamboo lath	rua-cotton mər-corpse caŋri-divorced woman bidru-very fleet
21. ɬ/r	camɬa-covered pavilion reɬi-heel, sole gaŋra-ram	camra-skin baŋi-loam puɬra-buffalo-calf
22. c/j	cani-thatch kacra-dirt mac-fish	jani-priest kejra-rat maj-rinse
23. c/s	car-ash ocna-bed mac-fish	sar-substance osna-eaves mas-month
24. k/g	kaŋa-hare bakra-room nak-nose	gaŋa-wasp bakra-cracked (pot) nag-a snake
25. g/N	bag-tiger ɬəgər-tunnel agti-holding firmly	baN-break ɬəNgar-mountain aNli-finger
26. m/n	mal-creeper kam-work jənpa-jute jənam-birth	nal-gully kan-ear jənpa-pendant jəman-police
27. n/N	jən-moon ənpa-spoon punla-sifted	jəN-thigh oNga-load in one side poNla-cheated
28. n/l	nua-new kan-ear piŋna-hammer	lua-iron kal-pit piŋla-beaten
29. l/r	rua-cotton par-cave parka-two-pice-coin	lua-iron pal-plough-share polka-hollow
30. r/ɬ-r	ar-and camra-cobbler rua-cotton kərka-wall-niche	ar-bone camra-skin ɬua-ladle kərki-mattock

0.3.4. Nasalization Contrast

i/ĩ	iĩla-rinded	e/ẽ	bet-pick up
	ĩtla-brick-oven		beĩ-hunting
e/ẽ	k̄asa-bitter	a/ã	aĩ-eight
	k̄asa-bell-metal		ãĩ-tight
o/õ	meoma bai-cousin	u/ũ	kut-pound
	sāeta-village nobility		kũĩ-pillar

0.3.5. Length Contrast

i/ĩ	jĩla-daughter	e/ẽ	sēta-that
	jĩ . . la-lived		se . . ta-that yonder
a/ã	s̄aria-field in the valley	a/ã	kãĩ-yesterday
	s̄a . . ria-town people		kã . . li-cigar
o/õ	pōtai-having burnt	u/ũ	kura-hoof
	Po . . tai-dirty		ku . . ra-mist

0.3.6. Juncture Contrast

k̄ersi	cow-dung cake
*k̄ər-si	he will do
q̄umba	ghost
q̄um-bar	to dive to fetch water
purni	lotus
pur-ni	please enter
daria ila	sharp sickle
dari aila	brought away
ramp̄ət	scratch
ram-pōl	apple

0.3.7. Stress contrast

*pala/seedling	*k̄ala/soot
pala'/go away	k̄ə'la/he did
*duar/door	*sapa/clean
du'ar/you carry	sapa'/whole lot

/p/ Voiceless bi-labial stop	/pej/—gruel
/b/ Voiced bi-labial stop	/betu/—ball
/t/ Voiceless dental stop	/tiga/—wire
/d/ Voiced dental stop	/daru/—wood
/t/ Voiceless retroflexed stop	/tali/—rafter
/ɖ/ Voiced retroflexed stop	/ɖal/—leaf
/c/ Voiceless alveo-palatal stop	/car/—ash
/j/ Voiced alveo-palatal stop	/ja/—fire
/k/ Voiceless velar stop	/kasu/—coin
/g/ Voiced velar stop	/gajol/—bangle
/s/ Voiceless alveolar grooved fricative	/sima/—tin
/m/ Voiced bi-labial nasal	/mal/—creeper
n/ Voiced alveolar nasal	/nini/—small

It has allophonic variations before homorganic stops which assume the quality of the stop that follows.

(ŋ) occurs before cerebrals	/tanɖ/—mouth
(n) occurs before dentals	/bɔnd/—pond
(ɳ) occurs before alveo-palatals	/sɔɳj/—evening
/N/ Voiced velar nasal	/rɔN/—red
/l/ Voiced alveolar lateral	/lɔge/—near
/r/ Voiced alveolar flap	/rua/—cotton
/ɭ/ Voiced retroflexed flap	/gax/—river
w/ Voiced frictionless bilabial continuant	/uwa/—a fruit

Its allophonic variant assumes the phonetic value of non-syllabic /u/.

y/ Voiced frictionless palatal continuant	/jwar/—salutation
	/tay/—frying pan

It has an allophone with the phonetic value of non-syllabic /j/.

2.2. Vowels

There are six-way contrast in vowel qualities. All of them exhibit certain general allophonic characteristics

- (a) Each has a lengthened counterpart of the same quality. Length can be taken to be phonemic when it is contrastive.

(b) Each vowel can occur both oral and nasal. Nasalization is phonemic.

(c) Oral vowels become slightly nasalized when occurring contiguous to a nasal phoneme.

(d) Except /a/ and /o/ each has a weak-voiced short quality.

/i/ Voiced high close front unrounded vocoid. /piri/—straw

Allophones—Nasalized (ĩ)

Long (i..) or (ii)

Short (i)

/e/ Voiced mid close front unrounded vocoid. /keta/—idiot

Allophones—Nasalized (ẽ)

Long (e..) or (ee)

Short (e)

/ə/ Voiced mid close central unrounded vocoid. /kəcə/—owl

Allophones—Nasalized (ə̃)

Long (ə) or (əə)

Short (ə)

/a/ Voiced low open central unrounded vocoid. /par/—cave

Allophones—Nasalized (ā)

Long (a..) or (aa)

/o/ Voiced mid close back rounded vocoid. /gopena/—sling

Allophones—Nasalized (ō)

Long (o..) or (oo)

/u/ Voiced high close back rounded vocoid. /duma/—fat

Allophones—Nasalized (ū)

Long (u..) or (uu)

Short (u)

2. Distribution of Segmental Phonemes

2.1. Distribution in general

2.1.1. Distribution of Vowels.

All the vowels, oral and nasal, occur in all positions—initial, medial and final positions with the exception that the nasal qualities of /e/ does not occur initially and of /o/ occurs only medially.

Weakly voiced short vowel qualities occur in the transition that takes place between consonants which cluster at syllable border.

Long vowels contrast with short qualities only in the initial syllables.

Vowels		Initial	Medial	Final
Oral	Nasal			
i		/ir/fibre	/bil/hole	/ai/yawn
	i	/isa/envy	/ɕija/eye-ball	/si/sew
u		/ur/fly	/bul/cream	/au/vapour
	u	/uc/high	/duuri/mist	/mu/face
e		/e(u)/Head	/bel/sun	/se/he
	e		/lej/tail	/ɕe/jump
o		/or/wear	/bol/tell	/po/son
	o		/jaola/twin	
ə		/ə(u)/cave	/bol/good	/kəca/owl
	ə	/əs/duck	/bora/bumble-bee	/gə/wheat
a		/aɪ/bone	/bal/hair	/nua/new
	a	/asia/funny	/sap/snake	/sua/millet
Short	Long			
i			/milimicika/glow-worm	
	i		/piika/he drank	
u			/guɕuri/hillock	
	u		/duuɾa/doubling	
ə			/tenɕeka/chameleon	
	e		/leeji/numb	
ə			/cəkəni/leaf cup	
	ə		/maol/costly	

2.1.2. Distribution of Consonants

All except /N, ɾ, y, w/ occur initially before vowels.

All except /N/ occur medially in between vowels and after or before one other consonant.

All except /w/ occur finally.

/N/ occurs medially before consonants only.

/ɕ/ occurs medially when preceded by /n, r/ or followed by /r/, and finally after nasals only.

Allophones of /n/—(n, ɳ, ɲ)—occur only before homorganic stops.

Non-syllabic allophones of /y, w/ occur as transitions /y/ between front vowels, /w/ between back vowels.

Aspirated allophones of stops occur only in final position of closed and stressed syllables.

Consonants	Initial	Medial	Final
/p/ (p) (ph)	/pakna/-stone	/kəpər/-elbow joint	/pap/sin /kəmpʰ/-pheलगुम
/b/ (b) (bh)	/bakna/-riddle	/kabaɾ/-work	/lab/-gain /lobh/-greed
/t/ (t) (th)	/tuk/-spit	/potaɾ/-leaf	but/-much /raθ/-car
/d/ (d) (dh)	/duk/-pain	/pəðəm/-palm	/bəd/-root /sudh/-pure
/l/ (l) (lh)	/lali/-rafter	/kutum/-kinsman	/bal/-way /kath/-wood
/ʃ/ (ʃ) (dh)	/ʃal/-leaf	/əʃər/-roar /biʃru/-fleet /biʃa/-bamboolath	/ʃənd/-punishment
/c/ (c) (ch)	/cati/-mushroom	/pacura/-blood lessness	/kac/-glass /mich/-false
/ʃ/ (j) (jh)	/jati/-caste	/pajuri/-roof frame	/kaj/-work /bojh/-heavy
/k/ (k) (kh)	/kal/-pit	/kakər/-cold	/pak/-near /nəkh/-nail
/g/ (g) (gh)	/gal/-cheek	/jəgəl/-moss	/pag/-turban /bagh/-tiger
/m/ (m)	/mal/-creeper	/jəman/-police	/jəm/-death-god
/n/ (n) (n) (ṇ) (n)	/nal/-gully	/jənəm/-birth /bincna/-fan /manʃru/-a delicacy /antni/-intestine	/jən/-moon
/N/ (N)		/daNra/-youngman /laNgi/-battle-axe	/kereN/-loin cloth
/s/ (s)	/sira/-ink	/kəsər/-free gift	/mas/-month
/l/ (l)	/ləm/-long	/kələj/-liver	/cal/-skin
/r/ (r)	/rəm/-hair	/kərəj/-loan	/car/-ash
/ɹ/ (r)		/ləɹəN/-earth-worm	/baɹ/-fence
/y/ (y) (əe) (əi)		/aya/-mother /gəyət/-dog-fly /gəyil/-bison	/lay/-frying pan
/w/ (w) (ua) (ou)		/molwa/-wild-cat /seruwal/-centipede /gow/-herdsman	

2.2 Distribution in Sequence

2.2.1. Distribution of Vowels

All the vowels occur in sequence with other vowels

Non-syllabic vocoids/y,w/occur between the sequences optionally

Sequences of/i-o, ə-a, u-e, u-o, u-ə, a-e, a-ə, o-e, occur only in the inflected forms for certain tenses and cases.

Sequences of some vowels can be better treated as long-vowels

Clusters of syllabic and non-syllabic vowels represent certain complex units which can be treated as diphthongs—/vv/.

2.2.1.1. Two-Vowel Sequences are represented in the following matrix. Numbers refer to the list of examples.

V2—i		e	ə	a	u	o
V1—i	—	1	2	3	4	5
e	6	—	7	8	9	10
ə	11	12	—	13	14	15
a	16	17	18	—	19	20
u	21	22	23	24	—	25
o	26	27	28	29	30	—

Examples

1. nə pi:—does not drink
2. bi:ə—to throw
3. bi:ən—seed
4. ji:ənə—living
5. pi:ə—let him drink
6. tei—there
7. ne:ə—let them take
8. se:ə—that side
9. ke:ə—fisherman
10. me:ənəbai—cousin
11. gəi—iguana
12. ə:ə—cushion for pots
13. nə ə:—I shall not come
14. mə:—prestige
15. kə:ə—shell

16. sai—porcupine
17. beɬae—in the field
18. kaot—let them eat
19. kauɬi—carrying yoke
20. gao—sore
21. mui—I
22. nə sue—does not sleep
23. suət—let them sleep
24. buari—daughter-in-law
25. suo—let him sleep
26. koi—where
27. goeɬa—flee
28. boot—let them carry
29. boali—bearer
30. kout—funny

2' 1' 2. There are Three-Vowel Sequences of the following types. These sequences are generally found across morpheme boundaries.

i a i	/liai/	to cool hot food
i a u	/nə ciau/	we do not cause to touch
i a o	/ciao/	let him cause to touch
i a ə	/siaət/	let him cause to sew
u a i	/juai/	son-in-law
u a u	/kuau/	we feed
u a o	/kuaɔ/	let him feed
u a ə	/kuaət/	let them feed
ə o i	/nə oiti/	I would not have been
ə o u	/nə ou/	we do not be
ə u e	/nə uət/	let them not be
ə ə u	/nə əu/	let him not be
ə a i	/nə aibi/	I shall not come
ə i a	/kəi a/	come, having told
a i a	/faia/	peacock's feather

2' 2' 2. Distribution of Consonants

Consonant clusters never occur in a word initially

Clusters of nasals and homorganic stops (N—S), /s-t/ and /r-k/ only occur in a word finally.

e.g./tənɬ/—mouth, /jest/—May—June, /murk/—dunce.

Sequences of two and three consonants (—VC—CV—, —VC—CCV—VCC—CV—) occur within a word between syllables, across morpheme boundaries and pre or post junctural positions. These sequences may be of the following three types—

1. Homorganic
2. Identical
3. Heterorganic

2· 2· 2· 1. **Homorganic sequences**, which can be really treated as clusters are constituted of nasal plus corresponding stop (N+S) and they occur prominently in three-consonant sequences—(CVCnC—CV)—/pin̩əri/—shin (CVC—CnCV)—/gərn̩ḍa/—one piece. Homorganic Nasal—Stop Clusters also occur at intervocalic positions but only between closed syllables—(VCnCV)—/mun̩ḍa/—embarkment

when they occur in open syllables there is a strong tendency to replace the cluster by the nasalization of the preceding vowel—(CVCnCVC)—(CVCVC)—/pen̩ḍom/—/pedom/—rice beer /gəngət/—/gegət/—to persist

2· 2· 2· 2. **Sequences of identical phonemes** are found mostly in inflected forms of verbs. There always occurs an open transition in between the co-terminating consonants.

e. g./kel-la/—he played, /bəs-si/—he will sit. Geminated consonants are very rare and occur only in stressed morphemes.

e. g./kəkkəya/—a sitting position /gaitte galani/—he is singing while going.

2· 2· 2· 3. **Sequence of heterorganic consonants**, barring the single exception of /s—t/, should not be called clusters. as in such situations syllabic division or open transition occurs between the consonants—e. g.

(—VCCV)—(—VC—CV)—(VCVCV)—/paj-ra/-spring/ten-ke/-to that side Again many of the sequences occur due to morphophonemic changes that take place in various morphological constructions, such as, inflection for various tenses and cases—(e. g./mər-si/ he will die, /gəc-ke/ to the tree), formation of infinitives and verbal nouns—(e. g./kər-bar/ to do, /duk-na/ (fan), operation of vowel-deletion rule in disyllabic roots—(e. g./kurəc/—/kurci deli/ I poked.

In *Two-Consonant-Sequences* (—C¹ C²—) all occur as first element (C¹) and all, except /N/, occur as second (C²) element.

In *Three-Consonant-Sequences* two of the consonants always appear in cluster and the other follows or precedes them at the border of a separate syllable. The shape of the sequences appear as (—VCC—CV—) or (—VC—CCV—). When the first two cluster they are always homorganic nasal plus stop (N+S) and the third elements that follow are generally /k, t, n, s, r, l/.

When the last two cluster they are either homorganic nasal plus stop (N+S) or /s+t/ and only /r/ precedes them as first element.

Examples—

(i)—VCnC—CV

nk	t/n	/bank̩i/ crooked, /rənk̩ni/ grater
nt	r/l	/ənt̩ri/ throat, /gənt̩la/ sufficed
nḍ	k/r/l/s	/ten̩ḍka/ camelion, /mun̩ḍra/ bald, /mən̩ḍla/ circle, /mun̩ḍsek/ body-deep
nt	n/r/l	/ant̩ni/ intestine, /tan̩tra/ sly, /tint̩li/ tamarind
nd	n/r/l	/bind̩na/ chisel, /end̩ra/ idler, /bond̩lu/ door-frame
mp	r	/tem̩priya/ rude

Examples

1. 2. /nap-bi/ I shall measure
 3. /nap-ti/ I would measure
 5. /cipti/ off season paddy
 6. /kapðu/ careless
 9. /upka/ floating
 11. /map-si/ he shall measure
 13. /dupni/ incense
 15. /kupli/ hillock
 16. /kipri/ skull
 17. /upṭa/ to spatter
2. 2. bab-bi / I shall think
 3. /bab-ti/ I would think
 7. /dob cena/ pea
 9. /əbka/ unmixed
 11. /gobsa-/ abortion
 13. /babna/ thought
 15. /tabla/ brass-bowl
 16. /lobra/ greedy
 17. /kubra/ hunch-back
3. 2. /mat-bi/ I shall get drunk
 3. /mat-ti/ I would get drunk
 9. /utka/ to jump
 10. /ət guna/ lower intestine
 11. /mat-si/ he shall get drunk
 12. /tutmuṛi/ bitter gourd
 13. /utna/ resting on back
 15. /putla/ eye ball
 16. /satra/ father in law
4. 1. /ced pani/ cheese water
 2. /udba/ rising
 3. /pind-ti/ I would wear
 9. /kəḍka/ rough
 11. /məd sur/ wine
 13. /gəḍni/ vaccination
 15. /kəḍli/ plantain
 16. /badra/ ferocious
5. 1. /bat paura/ gate-keeper
 2. /pū-bi/ I shall strike
 3. /pū-ti/ I would strike
 8. /pəṭ jai/ chaff-fire
 9. /pəṭkar/ fraud
 10. /guḷgula/ to cook
 11. /pəṭsi/ a kind of crab
 12. /pəṭmi/ to rot
 13. /caṭna/ basket
 15. /kaṭlam/ reward
 16. /poṭri/ pregnant
6. 9. /bəṅḡka/ fatty, dwarf
 10. /puḡga/ leaf cup
 11. /munḡsek/ body-deep
 15. /gunḡla/ tangled
 16. /biḡru/ very fleet
7. 2. /nac-bi/ I shall dance
 3. /nac-ti/ I would dance
 9. /picḡa nā li/ sprayer
 11. /nac-si/ he will dance
 13. /ocna/ bed
 15. /bicliya/ slimy
 16. /kacra/ sweepings

8. 1. /pej pani / food and drink
 2. /maj-bi / I shall scour
 3. /maj-ti / I would scour
 9. /jejka / complication
 11. /maj-si / he shall scour
 13. /bujni / right hand
 15. /bijli / lightning
 16. /pajra / spring
9. 1. /pukpāk/to breath and blow
 2. /jek-bi/I shall raise
 3. /pokta/ripe
 5. /jekta/alone
 11. /kiksa/tusk
 12. /bek muna/bag
 13. /bakna/riddle
 15. /sikli/chain
 16. /əkra/old man
 17. /bəkta/billy
10. 2. /lag-bi/I shall fight
 3. /agtu/first
 6. /ragqil/loose
 11. /bigsi/to bloom
 13. /jogni jatək/almanc
 15. /kagla at/collar bone
 16. /dugra/jealous
 17. /gagta/bill hook
11. 1. /aspani/dew
 2. /kəs-bi/I shall plough
 3. /susta/healthy
 5. /isju/god
 9. /əskəta/dirt
 10. /əsguna/nose ornament
11. ikəs-si/he will plough
 12. /ləsmiya/slender
 13. /basna/odour
 15. /nəsla/spoilt
 16. /təsri/wire
12. 1. /jəm pur/heaven
 2. /dum-bar/to dive
 3. /tumta/swollen
 4. /səmdi/relative
 5. /kamti/split bamboo
 6. kumda/pumpkin
 7. /gamca/skirt
 8. /kəmji-/to fade
12. 9. /camka/shell
 10. /ramguṭa/a string instrument
 11. /gumsa/blow with fist
 13. /dumni/spoon
 15. /bəmli/navy
 16. /camra/cobbler
 17. /dumti/fatty woman
13. 1. /jənpa/jute
 2. /sunbuni/a ghost
 3. /manti/respect
 4. /an duriya/to swear
 5. /kon-ṭa/which one
 7. /rən cuna/powdery
 8. /banja/nephew
 9. /ənka/ladle
 10. /kan gu/ear wax
 11. /sun-si/he will listen
 15. /sanli/younger wife

14. 2. /maN-bi/I shall beg

3. /maNtiya/beggar

5. /beNti/toad

6. /qiNdinga/watery

11. /maN-si/he shall beg

13. /maNni/begging

15. /maN-li/I begged

16. /tiNri beṭ—/bird hunting

17. /paNti/gate

15. 1. /telpu/lustruous

2. /culbul/to shiver

3. /kelta/planing a house

4. /oldi/yellow

5. /gulti/enclosure

6. /sulḡaṇ/carrying staff

7. /melcaila/castrated

8. /əḷji-/to choke

9. /əḷka/wave

10. /əḷga/a score

11. /əḷsi/linseed

12. /əḷma/white ant

13. /kəḷni/starch

15. /kel-li/I played

16. /alra/bothersome

16. 1. /kərpəna/declivity

2. /tərbuj/water melon

3. /turta/fresh

4. /mərda/ceiling

5. /pəṭa bag/a witch

6. /birḡa/bamboo lath

7. /ṭirca/bird's intestine

8. /turjula/scaffolding

9. /parka/two-pice coin

10. /nirguli/ear ring

11. /kərsi/cow-dung cake

12. /kurma/heap

13. /girna/a lizard

15. /tarla/rain shielf

17. 1. /kəṭpa/paddy stems

2. /uṭba/to fly

3. /buṭti/sinking

4. /goṭdi/ditch

9. /kuṭka/cup

10. /gəṭga/a kind of rat

11. /gəṭsa/a unit of measure

12. /kəṭma/large pot

13. /baṭni/broom

15. /gaṭṭa/fixed

16. /gaṭra/ram

II. SUPRASEGMENTAL PHONEMES

3. Description and Distribution

3.1. Nasalization—|—|

Nasalization occurs with all the vowels. It is phonemic and can be treated as suprasegmental phoneme.

e. g./gao/'sore'—/gāo/'village'. Each oral vowel becomes slightly nasalized when occurring contiguous to a nasal phoneme.

e. g./māisi/ > /māisi/'buffalo'
/daNa₁a/ > /dāN₁a/'youngman'

In such environments nasalization of the vowel is predictable and may not be treated as phonemic.

In nasal plus stop (N+S) sequences nasalization occurs with the preceding vowel at intervocalic positions. It replaces the nasal consonant and a non-phonemic nasal transition follows the nasalized vowel.

[CVCnCV]	>	[C [̃] V-CV]	
/saNkəŋ/	>	/sākəŋ/	'narrow'
/māda/	>	/māda/	'herd'
/ənɕa/	>	/ēɕa/	'pudding'

3.2. Length—|..|

Length or prolongation can be taken to be phonemic as it is contrastive. Two utterances being composed of same articulatory motions render different meanings due to contrast only in the duration of the utterances.

Long and short vowels contrast only within the initial syllable of a word.
e. g./jibar/'to go'—/ji..bar/'to live'.

It is to be noted here that all the vowels tend to be long in some environments. Although phonetically almost every word contains one long vowel, the non-phonemic long vowels generally occur in the penultimate position of a closed syllable and in the final position of a consonant cluster.

e. g./ələ..p/'little', /jəmə..n/'police', /ba..il/'field', /əbra../'biting', /ənka../
/'ladle', /pəŋmi..gala/'got rotten'.

3.3. Juncture—|—|

Identical phonemic sequences meaning differently in different utterance medial positions prove the presence of a phonetic phenomena which can be identified as a suprasegmental phoneme of juncture. It occurs at the border places where grammatical units come together. It is phonetically characterized by a slight pause and allophonic features of the segments that precede and follow.

e. g./kərsi/'cow-dung cake', /kər-si/'he will do'. Sharp juncture is very rare in Desia.

It may be noted here that in slow pronunciation a syllable juncture is predictable. It falls on the first consonant if the interlude contain single consonant [CVCV], but if there are more consonants it falls on the final consonant—[CVCVCV]. That is why in rapid speech the peripheral—C—and not the nuclei—V—is preserved.

e.g./kəɾəɖa/ kəɾda/'whip', sikuli/ sikli' chain' /paŋɖuro/ paŋɖra/'fair skin'

3.4. Stress—/'

Stress has phonemic value on a very limited number of words in Desia as it is a predictable phoneme in this dialect.

All monosyllabic utterances carry the highest degree of stress.

In words of more than three syllables there is always secondary stress on some subsequent syllables and usually it falls on that syllable which is farthest from the primarily stressed syllable.

e.g./'paɾ/—cava/ kə'ɾək' bar/to ɖig with spade,/gə'e'ta/—tick/ sə'ruwali centiped./ā' dar/dark.

Stress is more distinctive in utterances with consonant/sonant/clusters in the first or second syllable.

e.g./' tənɖ/ 'mouth./as'ti/property./kənɖe' k/a bit.

III. SYLLABLES

4.1. Description of Syllable

The Syllable is the minimum unit of phonological word structure. Every utterance consists of one or more such units. Every syllable consists of a nucleus filled up by a vowel or a combination of vowel plus non-syllabic vocoid (V-VV) and an optional string of consonants as onset or coda.

4.2. Syllable Patterns

The following types of Syllable structure are found in Desia

1. Single Phoneme	V	/a/come, /i.la/sickle
2. Two Phonemes	VC	/ar/and, /ma.t̪s/meat
	CV	/se/he, /a.ji/today
3. Three Phonemes	VCC	/in̪/walk, on, dra/male
	CVC	/gər/house, /u. tan/boil
	CCV	/ser. s̪a/to fondle, /ma.nda/herd
4. Four Phonemes	CVCC	/kəmb/pillar, /mun̪.d̪a/bald
	CCVC	/gər, n̪dek/one piece

4.4. Distribution of phonemes in Syllable Patterns

Syllable Patterns	Fillers
1. V	V—All vowels
2. VC	V—All vowels C—All consonants
3. CV	C—All consonants except /N/ V—All vowels
4. VC'C'	V—/i, u, ə, a/ C—C'—Nasals C'—Stops
5. C'VC'	C'—All consonants except /N/ V—All vowels C'—All consonants
6. C'C'V	C'—Nasals and /s/ C'—Stops V—All vowels
7. C'VC'C'	C'—All consonants except /N/ V—All vowels C'—Nasals, /s/ and /r/ C'—Stops
8. C'C'VC'	C'—Nasals C'—Stops V—All vowels C'—All consonants

The above account shows that (i) N, ɾ, y, w and clusters can never occur as onset of syllables, (ii) only clusters of Nasal—Stop and /s/ + t/ can occur as onset of non-initial Syllables, (iii) all consonants, clusters of Nasal—Stop, /r/ + /k/ + /s/ + /ʃ/ can occur as coda of syllables.

Examples

1. /ila / sickle
2. /una / less
3. /esu / this year
4. /osa / medicine
5. /oru / cave
6. /ata / mother in law
7. /it / brick
8. /ur / fly
9. /et / sense
10. /or / aerial root
11. /al / plough
12. /am / mango
13. /ap / to admit guilt
14. /ubra / excess
15. /od / half
16. /ədra / roar
17. /uc / high
18. /ej / to remember
19. /ekla / one only
20. /əg / to insert
21. /as / you come
22. /an / you bring
23. /əNte / in self
24. /əy / yes
25. /po / son
26. /bo / sister in law
27. /de / give
28. /je / jump
29. /cə / six
30. /ji / live
31. /ke / who
32. /ga / sing
33. /mu / face
34. /ponəwa / idler
35. /kəya / peg
36. /indla / walked
37. /unəbar / to search for
38. /əntla / sufficed
39. /anəbar / to thicken
40. /pap / sin
41. /bab / friendship
42. /tin / three
43. /dud / milk
44. /tan / place
45. /deN / tall
46. /cac / to scrape
47. /jam / guava
48. /kan / ear
49. /gas / grass
50. /sag / curry
51. /maj / rinse
52. /nak / nose
53. /lal / slime
54. /rog / disease
55. /gəən / making
56. /tuwal / Towel
57. /gəyil / bison
58. /sat / seven
59. /mot / load
60. /biəru / very fleet
61. /bur / coil
62. /bə / big
63. /səy / hundred
64. /sersla / to fondle
65. /jumpa / bunch
66. /panti / bow string
67. /tanka / rupee
68. /tamba / brass metal
69. /manda / herd
70. /tənta / dynamite
71. /gəndu / silver
72. /gəngərani / bean
73. /ganə / a vocative word
74. /ranəola / window
75. /pənə mas / Nov-December
76. /bindna / chisel
77. /tenəka / chameleon
78. /dənd / punishment
79. /tənəri / throat
80. /əmoni / the Domb woman
81. /cand / quick
82. /jinkla / pulled
83. /kundra / share
84. /gantni / stringing together
85. /sundri / fine, beautiful
86. /murk / dunce
87. /nindla / blamed
88. /ləndra / slow walker
89. /rampə / scratching
90. /jest / May-June
91. /ampə / you scratch
92. /anəir / backyard
93. /gəngət / to slur
94. /ambə / sour
95. /cendur / vermillion
96. /anə-ləga / cloth for the waist
97. /gəndək / one piece
98. /sənkə / to slice, lop.
99. /pənəom / rice - beer

4. 4. Distribution of Syllables in Words.

A word may have one to five syllables.

All the above types of syllable can occur at different positions in a word, excepting syllable patterns CCV and CCVC which can never occur word initially.

As regards frequency of occurrence, disyllabic words come first and next in order come monosyllables, trisyllables and other larger types.

As regards prominence, it is observed that (i) in disyllabic words when vowels are of same quality in both the syllables the first appears prominent, e.g. /au/ 'vapour', but in a closed syllable the second syllable becomes prominent, e.g. /aɪ/ 'lazy', (ii) in trisyllables the order of prominence is 3 1 2, e.g. /tʌm.əl/ 'hornet'.

Co-occurrence of syllable types are represented in the following matrices

(A) Two-Syllable Sequence:—

	V	VC	VCC	CV	CVC	CCV	CVCC	CCVC	
V	..	1	2	..	3	4	5	6	7
VC	8	9	10	..	11
VCC	12	..	13	..	..	..	..
CV	..	14	15	16	17	18	19	20	21
CVC	22	23	24	..	25
CVCC	26	27	..	..	..

Examples

1. /aɪ/yawn
2. /aɪt/care
3. /əpə/elder sister
4. /uːlən/boil
5. /ʌndə/you take
6. /əˈlænd/ to set on egg
7. /ˈdɑːk/ dark
8. /ˈbɛd/ bed

9. /ɔrjən / to earn
10. /ɔlŋɔ nai / does not set on egg
11. /ɔlndət nai / do not set on egg (pl)
12. /aŋgwa / armful
13. /aŋɖra / male
14. /sai / porcupine
15. /kial / joke
16. /niənt / insufficient
17. /gari / seed-bed
18. /kamar / blacksmith
19. /pəndrə / fifteen
20. /busəŋɖ / bulky
21. /kəŋɖek / little
22. /ɖəkra / oldman
23. /pətkar / fraud
24. /gərnɖa / a piece
25. /gərnɖek / one piece
26. /tenɖka / chameleon
27. /munɖsek / body-deep

4. 4. 2. Three—Syllable Sequences—

	V	VC	CV	CVC	CCV
V.V			1		
V.CV	2	3	4		5
V.CV			6		
CV.V	7	8	9		
CV.CV	10	11	12		13
CV.CVC				14	
CVC.CV	15		16	17	18
CVCC.CV	19				
CV.CCV	20		21	22	
CV.CCVC			23		
V.CCV	24		25		

Examples

1. /uari-kōti/compound wall
2. /ādua/limbless
3. /udian/east
4. /oruni/deer
5. /əpōnga/pickles
6. /ərgəta/barricade
7. /iaia/peacock's feather
8. /kuaet/let them feed
9. /tāila/a string instrm
10. /pafoi/a tree
11. /meɬuar/disobedient
12. /tumul/hornet
13. /serenda/good
14. /maporsad/friend
15. /bajnia/drummer
16. /dortōni/earth
17. /busna-ɬaŋ/goad
18. /kuɬrunga/woodpecker
19. /ranknia/greedy
20. /langia/axe
21. /santalu/mild
22. /bandapən/july-August
23. /caŋalni/weaver's wife
24. /umbai/brazier
25. /əntəta/between the legs

4.4.3. Four-Syllable Words are mostly inflected forms of verbs, verbal nouns and plural forms of nouns.

a. g./kuailus/you fed, /akalabala/the washed one, /maijimən/the women-folk

Following types of four-syllable words are available—

V.CV.V.CVC	/alualad/	affectionate
V.CV.CV.CV	/iɣimaru/	a bird
VC.CV.CV.CV	/ɔrɔɔabali/	rainbow
CV.V.VC.CV	/maiaNli/	thumb
CV.CV.CVC.CV	/milimicka/	glow-worm
CV.CV.V.CV	/seruali/	centipede
CV.CCV.CV.CV	/ɔngɔrani/	bean
CV.CV.CV.CVC	/tutariɔaŋ/	ploughman's goad
CVC.VC.V.CV	/paNniani/	sorceress
CV.CCVC.CV.CV	/mɔntɔrsani/	midwife

- 4.4.4. Five-Syllable words are rare and mostly of causative forms of verbs
 e.g. kɔriaia/ caused to comb
 ɣuliaia/ gather
 ɣutiaia/ stumble

A few nouns of five-syllables are available

e.g. CVCVCVVCV	/ɣijibaina/	dragon-fly
CVCVVCVCV	/mela-atiya/	spend thrift
CVVCVVCVC	/tia-mɔidan/	noon
CVVCVVCV	/paɣiaŋi/	women labourer
VCVCVCVCCV	/isaturunga/	envious
CVCVCVCVV	/tamakuɣia/	slow-walker
VCCVCCVCV	/alɣibniya/	weak-minded

4.4.5. Six and seven syllable words are very rare. Such types are only seen in the inflected forms of the verbs in certain tenses.

e.g. /pacarte-ɔila/	He was asking
/kuaite-ɔila/	He was feeding

An example of a six Syllable noun word is /sartikariani/ 'go-between the lovers'.

APPENDIX

Notes on General Phonological Features

Desia presents certain phonological features which are uncommon in Oriya. The following comments mainly aim at showing these differences as well as throwing some light on Desia phonology in general.

1. Deaspiration

Deaspiration is a common tendency in Desia. In a few exceptional cases the aspirated stops optionally occur only at final positions.

e.g./bhatə/—/bat/	'rice	/baghə/—/bag/	'tiger'
/əndhara/—/dar/	'dark'	/hələ/—/əl/	'plough'
/nəkhə/—/nəkh/	'nail'	/juddha/—/judh/	'fighting'

2. Reduction of consonant clusters

Consonant clusters do not occur in Desia initially. The initial clusters and also clusters occurring elsewhere, are reduced to single consonants through assimilation of one with the other, insertion of vowels in between clustering consonants or anaptyxis and deletion of consonants.

Assimilation—/əsrə/—/sru/ 'tear'	/rəktə/—/rətə/ 'red'
/ambə/—/aməl/ 'sour'	/səmbə/—/səmə/ 'deer'
/sombur/—/səmar/ 'Monday'	/budābar/—/budar/ 'Wednesday'
/uttanə/—/utna/ 'lying on the back'	
/nak-gulə/—/nāgul/ 'nose-ring'	
Anaptyxis—/mlecchə/—/melə/ 'goat',	/svadə/—/suad/ 'taste'
/pətrə/—/pətər/ 'leaf'	/pədmə/—/pədam/ 'palm'
/alīhadə/—/abualad/ 'affectionate'	/stri/—/tir/ 'wife'
/istri/—/isturi/ 'pressing iron.'	

Deletion of consonants—

In homorganic nasal-stop clusters nasal phonemes are dropped through nasalization of the preceding vowel.

/kunci/—/kuci/ 'key'	khunti/—/kufi/ 'post'
/mānca/—/maci/ 'scaffolding'	/jəntə/—/jata/ 'mill-stone'
/kumpi/—/kupi/ 'wick-lamp'	/munḍli/—/muḥli/ 'circle'

3. Loss of consonants

In some cases the vowels in contact are retained while the consonants are dropped and in some cases the consonants are completely lost. Replacement of medial /m/ by nasalization is another remarkable feature.

/m/—/v/—dhuma—duā (smoke)	dama—daṇ (tethering rope)
camə—cār (plume of hair)	koməla—kəṇl (tender)
dhumaṛi—dūri (mist)	jəmbala—jəba (mud)

Loss of initial consonants—

pəna—əna (udder) rapə—an (oath)
 tabij—bid (bracelet)
 slesma—ləsəm (cold) sməsəna—məsən (graveyard)

Loss of final consonants—

səbun—sabu (soap) səməya—səmə (time)
 bitəsti—bita (one palm length)
 agətura—agtu (first) cusədha—osə (medicine)
 pəlləva—pala (seedling) bərtəka—bəraṭ (plum)
 koutukə—kəut (humorous)

Loss of medial consonants—

əghərə—əera (Cushion for pots), əpər—ar (and)
 rəbībar—rəibar (sunday), dvigunə—duna (twofold)
 məhaprasad—məpərsad (friend), məhərgə—mərag (dear)
 pitrigriha—pidar (interior room), taraju—taji (balance)
 puṭakini—purni (lotus), niməntərəga—niuta (invitation)
 karṭərə—kəra (spotted), khərpərə—kapra (potsherd)

4. Addition of Consonants

Initial—əna—əsən (dirt), antiba—gəntiba (to suffice)
 Medial—dhus—duməs (to butt), punal—purnal (water ways)
 ghusa—gumsa (blow with fist)
 meḍḍiya—merda (ceiling), kaniya—kansiya (side-man)
 khəni—kəni (starch)

Final—mukhya—mukyəm (main), biḷa—biṭəm (hole), ənyaya—əniar (harassment)

5. Voicing

/k/—/g/—kəntha—gəta (quilt), kəndhi—gādi (inner room)
 bəkəs bigəs (to bloom), akəṭ—agəṭ (to check)
 /c/—/s/—suci—suji (needle),
 /t/—/d/—kaṭu—kəṭua (hard), səḷkəta—səḷkəṭ (narrow)
 /t/—/d/—puti—pudi (vagina)
 /p/—/b-m/—bepar—bebar (business), sərəf—sarab (goldsmith)
 paida—baida (instalment), jaiṭipiṭi—jiṭmiṭ (lizard)

6. Metathesis

pisac—picas (fiend), bukuca—bəcka (bundle)
 mardən—rəməd (to massage), gəruṭ—rəgəṭ (hawk)
 meleria—maliar (Malaria), pot—təp (to bury)
 rəkta—rəṭka (red), basəkula—balusa (covered pavilion)

7. Interchange of /c/ and /s/

(i) Assibilization—(c—s)

cirla—silra (loose coins), picəl—pisəl (to slid)
 cəṣu—saṣu (ladle), cati—sati (rump)
 ciral—siral (flag), cirua—sirua (torn)
 mucchā—mes (moustache), kənculi—kəsli (scales)

(ii) Palatalization (s—c)

samuka—camka (shell), sindur—cendur (vermillion)
 sirā—cir (nerve), selā—cel (spear)
 sek—cek (to bake), kousikā—kəcā (owl)
 sāncapati—cacapati (puja materials), siment—cimṭi (cement)

8. Cerebralization—(t/d—ṭ/ḍ)

ṭiləkā—ṭika (mark), ṭaṭi—ṭaṭi (mat)
 ḍaṇḍi—ḍaṇḍi (nose-ring), diṣ—ḍiṣ (to be visible)

9. Palatalization—(t/i/k/s—c/ṣ)

tucha—cucha (empty), thoṭi—cəṭi (beard)
 tunda—candi (lip), kutāni—kuṇi (retail seller)
 ksāṇck—cānek (moment), kharā—car (ash)
 sāṇapāṭā—jāṇpa (jute)

10. Change of various consonants—

/n/—/l/—nānda—lāda (jar), nāi—lāi (to bend)
 /m/—/n/—map—nap (to measure)
 /s/—/n/—nisvas—ninas (breath)
 /s/—/k/—paṣaṇā—pākna (stone)
 /b/—/m/—buṭi—ḍub—ḍum (to dive)

11. Loss of Vowel—

Final vowel—Final /ə/ is seldom retained on account of stress on initial syllable.

jəṛə—jər (fever), kakərə—kakər (cold)

Initial vowel—[Aphaereses]

əgrəṣa—gaja (shoot), əlabu—lau (ground)

ənyəkəṛə—niar (separate), abhanəkəṛə—bakna (riddle)

Internal vowel—

Interior vowels get lost due to contraction, want of stress, morphophonemic changes or simple elision. In disyllabic stems the vowel of the second syllable is normally deleted with the addition of any vowel affix to the stem for some morphological construction

bəhət--but (much), unēisi--unis (nineteen)
 kəmaila--kəmela (earned), cauni--cani (thatching)
 əluguni--əlgəni (rope-hanger), jamu--jam (guava)
 khəraṛa--kəṛa (fry), dənḡuasi--danḡasi (watchman)/

Assimilation—

Assimilation of one vowel to the sounds of the neighbouring vowel occurs for ease of pronunciation. Normally unstressed vowels are assimilated paldhua--palda (a tree), məhu/—/mu (honey)

kaduə--kadə (mud), chamundia--camḡa (covered pavilion) mathua/meta (crippled.)

12. Addition of vowel—

Prothesis--rəi--əraṛ (to roar)

Epenthesis--məhətvə--məut (prestige), sapya --saip (curse)

ənya əin (other), manyə--main (honour)

raiyə--(raiḡə) raji (country)

nalua--niula ((eaves), kəhəria--kəiru (brown)

Addition of final vowel—

/u/—hed—eṛu (Head), ṭar—taru (Tar) bhədrə--bəṛu (uncle), pa (padə)—pau (foot)

/o/—ga--gāo (village), gha--gao (sore) nā--nāo (name)

Addition of medial vowel—

maṇsə maṇs (meat), cira--ciuri (cracked)

siti--siuṭi (whistle), phəri--pəuri (shield)

saṛa--saura (musty mango), bahəna--bauni (pad on head)

14. Spontaneous Nasalization.

məyurə--məjur (peacock), jəkə--jək (leech)

pohola--pəla (coral), mudi--mūdi (an ornament)

sap--sṭp (snake), akhi--āki (eye)

oṭha--əṭi (lip), paksi--pəki (bird)

15. Change of Vowels

Change of one vowel to another vowel occurs due to mutation (unilaut), influence of neighbouring vowels (vowel harmony) and compensatory lengthening of short vowels. The quality of a vowel undergoes modification through the influence of a vowel of another quality occurring in the neighbouring syllable. Thus a low vowel gets raised to a high quality or vice versa. Loss of inter vocalic consonants or one element of a cluster is compensated by the lengthening of the vowels.

The following types of vowel change are found in Desia

/i/—/u/—cipuṛ—cupuṛ (to squeeze), həriḡi--aruṇi (deer) bahiri--bauri (external)

- /e/ bhigai—benai (brother in law), sindur—cendur (vermilion)
 mīri—mereaki (squint eyed), bindhaga—bedna (punch)
 /ə/—piñj—pāj (to paint)
 /u/—/i/—māhūri—māiri (pipe), chātu—catī (mushroom) chā—ci (to touch)
 /e/—juṭā—jeṭ (tuft of hair), muchā—mes (mousse)
 /o/—kāuṛi—kāṛa (shell)
 /ə/—jhumuka—jāmka (bunch), hula—āla (fire-torch) ulāṇḍ—āḷāṇḍ (to set on egg), bukuca—bācka (bundle)
 /a/—sutrāṇi—sātrāni (nurse), gunt—gāt (to string beads)
 /e/—/i/—ghen—gin (to buy), gher—gir (to surround) tentulī—tintlī (tamarind), simenṣ—cimṭi (cement) bheliki—bilki (bewilderment)
 /o/—bāṛhei—baṛoi (carpenter), pōri—pōtri (pregnant)
 /ə/—cārei—cārai (bird), slesma—lēsem (cold)
 /a/—khalai—kalai (to scorch), ḍengura—ḍangra (kettle-drum) meleria meliar (malaria)
 /o/—/u/ —bhoka—buk (hunger), okal—ukal (vomit)
 gosā—gustu (gang), dhok—ḍuk (to gulp)
 /ə/ —khosa—kāsa (hair knot), othā—āṭi (lip)
 osar—sar (heifer), jōk—jok (leech)
 /ə/—/i/ —kāraṇi—kirṇi (bamboo shoot), khāpuri—kipri (skull)
 tāgg—tiga (wire), kuā—kui kal (well)
 /u/ —dhānu—dunu (bow), ānyā—unu (other)
 khānāṇā—kun—(to dig), gām—gam—(to rot)
 /e/ —dāṇṭha—deṭ (handle), rām—rem (to tame)
 cāna—cena (gram), bāsāṇi—besni (nose ornament)
 /a/ —āpa—apa (elder sister), bāndhā—bād (pool)
 prājīhara—pājra (water spring), sāmkāṇā—sākāṇ (narrow)
 /a/—/i/ —nahakā—naik (village leader)
 bahal—bail (cultivated land)
 /u/ —pahantā—paṭṭa (dawn), ḍahāṇi—ḍauni (witch)
 pahac—pauṣ (wall-niche), āṇa—āṇu (cave)
 /e/ —lanjā—lāj (tail), kanji—gāji (sour soup)
 ghabara—gebra (confusion), māṭua—meṭa (crippled)
 /o/ —gha—gao (sore), sāntā—sāuta (village lender)
 jāala—jāḍā (twin)
 /e/ —kanthā—kōti (wall), machi—māci (flies)
 smāsanā—māsān (graveyard)
 /ə/—/e/ —bairā—ber (enimity)
 /ou/—/o/ —ousādhā—osā (medicine)
 /u/ —pouṭi—puṭi (a measure)
 /ə/ —kousike—kaco (owl), souca—cācam (to rinse)

MORPHOLOGY

O. Introduction.

00. Morphemes in Desia are of two types—(a) Free and (b) Bound

Free-morphemes are free-forms which can occur independently whereas the bound-morphemes occur as part of the free-forms. The free-morphemes and the combination of bound-morphemes or free and bound morphemes constitute minimum free morphological units which may be called stems. The bound morphemes which participate in the construction of new stems are called *derivational-affixes*. In larger morphological constructions these stems occur in grammatical relationship with each other by means of inflection. The bound-morphemes which constitute the inflection are called *inflectional-affixes*.

Morphological constructions in Desia mainly involve the combination of the stems and affixes through different grammatical processes. The stems form the core of a morphological unit and the affixes occur as its layers of construction. The derivational-affixes form the inner layer and the inflectional-affixes form the outer layer. These affixes are mostly suffix-type, prefix-types are few and rare.

Sometimes it becomes difficult to identify the combining forms of a morphological unit due to the *morphophonemic changes* that take place within the forms and/or across their boundaries. In such cases morphophonemic rules, which are framed on the evidence of recurrence, are applied for proper identification of the combining elements. In Desia the morphophonemic changes are conditioned both phonologically and morphologically. There are various peculiar morphophonemic rules which operate in its morphological constructions.

01. Stems—

Stems are differentiated into three form-classes, such as, (a) Substantives (b) Verbs and (c) Particles, on the basis of morphologic criteria as well as criteria of syntactic combinations

The substantives and the verbs are inflected and can occur as the subject or the predicate, but the *particles* are indeclinables and perform certain definite functions according to their position in the sentence. These particles may occur as post-positions indicating cases, as connectives between morphological units and as adverbs. Some of these are only inflected for cases other than the nominative and the accusative cases.

The morphologic criteria which differentiate between the substantives and the verbs are that those stems take suffixes marking person, number, aspects, tense, mood, etc. are *verbs* and those take suffixes showing gender, number and case distinctions are *substantives*.

The substantives are again divided into three sub-classes as (a) Nouns (b) Pronouns and (c) Adjectives. Their difference is mainly functional. Those stems name persons, objects, concepts, etc. are the *nouns*, those describe, qualify and identify the nouns are *adjectives* and those are used as substitutes for the nouns are *pronouns*.

Although each stem primarily belongs to a particular form-class and carry a definite meaning, it can be transformed to another form-class or can take a different meaning in the same form-class through the morphological process of derivation and compounding or change of syntactic position. Leaving aside the syntactic aspect for discussion under Syntax, we find from the morphological point of view the stems are of three-types—(a) Simple, (b) Derivative and (c) Compound.

0'1.1. Simple Stems—

These are made of single morphemes. Examples of such stems are /ka/ 'eat', /kər/ 'do', /mac/ 'fish', /kəlia/ 'fox', /se/ 'he', /aji/ 'today', /pəc/ 'back', /ar/ 'and'.

0'1.2. Derivative Stems—

These stems contain at least two elements of which one is the stem or base morpheme and the other is the derivational affix.

There are two types of derivative stems—(i) Primary Derivatives—in which the derivative affix combines with a derivationally bound-form or the base. e.g. /kui+la/ 'rotten', /cel+ka/ 'slices of scrappings', /ni+cə/ 'have-not', /si+kar/ 'to exhale', /si+uŋ/ 'whistle', /put+la/ 'idol', /put+ra/ 'nephew', /ŋir+ki/ 'anus', /ŋir+ca/ 'bird's intestine', /ŋir+lira/ 'rude', /aŋa/ 'cover of book', /aŋu/ 'loft under the roof'.

(ii) Secondary Derivatives—in which the derivative affix combine with a free-stem.

e.g. /ə/ + /iya/ 'plough man', /mu+an/ 'front', /ka+ura/ 'gluttonous', /ni+sət/ 'tired', /gor+na/ 'mill-stone', /am+li/ 'sour'.

0'1.3. Compound Stems—

These stems are made of two bases or two stems. When two bases combine the compound stem is called primary or basic compound and when two stems combine these are called secondary or stem compounds. The onomatopoeic stems are the best examples of primary compounds. In the secondary type of compounds the resultant stem normally means to a third object which is somehow or other related to the combining elements.

The following types of compound-stems are found in Desia.

[1]. Noun+Noun

alu-ŋan	'ladder'	(atu-loft, ɔan-staff)
at-rəs	'marrow'	(ar-bone, rəs-juice)
ga-goŋ	'body'	(ga-body, goŋ-leg)
ərdə-pəl	'Adam's apple'	(ərdə-myribolan fruit, pəl-fruit)
sək-ərdə	'mump'	(sək-gullet, ərdə-myribolan fruit)
bal-məni	'boil'	(bal-hair, məni-jewell)
sira-baŋi	'pen'	(sira-ink, baŋi-stick)
ram-pəl	'custard apple'	(ram-Ramchandra, pəl-fruit)
gə-cuna	'flour'	(gə-wheat, cuna-powder)
bek-muna	'bag'	(bek-bag, muna-wallet)

(2) Noun+Verb

əl-poŋa	'Holi festival'	(əl-Holka, poŋ-to burn)
aka—mərə	'unbalanced load'	(aka-load in one side, mərə-to die)
bəti—maru	'fire-fly'	(bəti-torch, mar-to strike)
cari-beŋti	'surrounding'	(cari-four, beŋ-to surround)

(3) Verb—Noun

ɖerna—ɖaN	'kæder'	(ɖer-to lean, ɖaN-staff)
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(4) Verb+Verb

aljal	'to rock and roll'	(al-to shake, ɟul-to swing)
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(5) Tag-Words

(For examples refer to the Lexical List, Appendix-II)

(6) Onomatopoeic Words

Nouns—	gunguli	'mosquito'
	ɖunɖunga	'musical instrument'
	təla	'stammerer'
	tutari-ɖaN	'ploughman's prod'
	ɟiɟibolna	'dragon-fly'
Verbs—	kulkulni—	'to gargle'
	kirkir—	'to scream'
	gəgə{—	'to fumble'
	gəgə{—	'to grumble'
	gulgul—	'to coo'
	cəcəm—	'to rinse'
	limlim—	'to flicker'
Adjectives—	curcūra	'cleaned to the last bit'
	lirlira	'rude'
	liplipa	'palable'
	hədhəda	'soft and spongy'

(7) We may note here the following stems in which the combining stems have completely assimilated with each other leaving some vestige of their presence

cəkni	'leaf-cup'	(cətus+koni)
cəmɖa	'covered pavilion'	(chhaya+məndəpə)
ɟənpa	'jute'	(səpə-pəɟə)
əldua	'soots'	(ələm+dhumə)
əkara	'jealousy'	(əhəm-kara)
umar	'to low'	(humba-rəvə)
kəjar	'threshing floor'	(kəstə+agarə)

kirsa	'cheese'	(kshirə + sakə)
gəbsai	'to abort'	(gerbhə + sravə)
duar	'to carry'	(dvi + barə)
dunai	'to fold'	(dvi + gunə)
dasr	'to churn'	(dvi + sərə)
pacia	'loin cloth'	(pəscə + pəʃə)
balusa	'temporary awning'	(basə + kulə)

02. Affixes

02.1. Inflectional Affixes—

These affixes are added to the stems for indicating various/ grammatical categories such as gender, number, case, tense, mood, aspects etc. and syntactical linkage.

Detail discussion on various types of these affixes shall be made in the context of form-classes with which they have privilege of occurrence.

02.2. Derivational Affixes—

These affixes are added to create new forms from the base morphemes and the stems.

The following types of derivational affixes are found in Desia. It may be noted here that almost all of these affixes are directly descended from the O.J.A. and M. I. A. sources and are also in use in the standard Oriya dialect.

02.1. Prefixes—

/ə/ Negative affix	əbujan	'disobedient'
	əmət	'unfriendly'
	əsənka	'uncaring' (naked)
/a/ ..	asar	'unreal' (false, bad)
/aɪ/ Semi-negative	aɪkəsriya	'semi-red' (semi-ripe)
/ni/ Negative affix	nisət	'feeling of hopelessness'
	nikəməni	'unearning'
	niḡərbi	'have-not'
/b/ Intensive affix	biḡər	'to be scared'
su/ Affirmative affix	sasar	'well-behaved man'
	sujan	'good person'

In a good number of forms the prefixes have been so assimilated with the stems, they no longer appear as separate elements. As for example a list of some such words is given below.

əbka	'unmixed'	—əbikrta
əl j	'to choke'	—əpərudhyətə
əlga	'separate'	—əlagna
arla	'clumsy'	—alutitə
alət	'to twist, turn'	—alotəyoti
ocai	'to lay bed'	—upachhadəyoti
pajra	'spring'	—prajhara
papət—	'to exercise'	—prapitəna
bicəl	'slippery'	—bicchələti
begaṛ	'to spoil'	—bighatitə

0222. Suffixes—

The following suffixes are more common in Desia. These are added to both the verb-stems and the substantives. In certain cases stem alternation occurs before this kind of suffixes. These changes are morphologically conditioned.

/ə/Forms nouns from verb-stems.

mər	'to die'	mərə	'dying condition'
cip	'to tighten'	cipə	'wedge, chip for tightening'

/ək/Pleonastic suffix. Forms nouns and verbs with connected sense.

mər	'to die'	mərək	'pestilence'
bən	'colour'	bənək	'red colour'
məl—	'cracking sound'	mələk	'to crack'
gəm		gəmək	'sweet smell'
biṭa	'little'	biṭək	'small boil'
tel	'to shove'	ṭələk	'to topple down'
ut	'to overflow'	utək	'to jump'
ut	'to get up'	utək	'to uproot'
ud	'to come up'	udək	'to spring upward'

/ən/ Pleonastic and adjectival suffix.

—dəgəi	'to stride over'	dəgən	'walking strides' with long.
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/ə/ Forms adjectives from nouns.

am	'mango'	amə/	'sour'
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/ət/ Forms adjectives from verb stems.

təp	'to warm up'	təpət	'warm'
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ən/ Forms abstract verbal nouns, often indicatees connected concrete objects.

gət	'to make'	gərən	'shape'
(də)	'to burn'	dən	'burning'
dāt	'tooth'	dātən	'tooth-brush'
(sthira)	'motionless'	tirən	'calm'
lag	'to come close'	lagən	'sharpness'
pan	'to bewitch'	paŋgən	'sorcery'

/əna/—Compound affix (ən + a—definitive) Forms nouns from vsts. denoting concrete objects and adjectives indicative of function.

The initial /ə/ drops when the affix occurs after consonants and changes to another vowel when it occurs after vowels of different qualities.

ku/	'to pound'	ku/na	'pestle'
gor	'to pulverise'	gorna	'mill-stone'
nis	'to whet'	nisna	'hone'
ji	'to live'	jiuna	'livelihood'
sukai	'to dry'	sukna	'things for drying'
ocai	'to lay bed'	ocna	'bed'

/eni/—Compound affix (ən + i—pleonastic) Forms nouns and adjectives, often indicating diminutive and pretty aspects.

The initial /ə/ drops after consonants and changes to another vowel after vowels.

kil	'to shut'	kilni	'door-bolt'
ku/	'to pound'	ku/ni	'pounding hole'
gəd	'to pierce'	gədni	'vaccination'

ka	'to eat'	kaoni	'subsistence'
pi	'to drink'	Pioni	'thing for drinking'
ji	'to live'	jiuni	'living'
si	'to sew'	siumi	'texture'
bo	'to carry'	bauni	'pad for carrying on head'
kamai	'to earn wage'	kamani	'earnings'
kuṭai	'to pile up'	kuṭani	'act of piling'

/əp/—Pleonastic affix. Forms vsts from roots with slight modification of the sense.

uṭ	'to scold'	uṭəp	'to threaten'
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/əl/—Forms vsts from substantives and verb-roots.

at	'hand'	atəl	'to touch'
ag	'first'	agəl	'to come in front'
bəs	'to sit'	bəsəl	'to collapse'
cab	'to bite'	cabəl	'to chew, grit'
gəd	'fetid'	gədəl	'to dissolve in water'
ud	'to rise up'	udəl	'to leap over'

/əs/—Pleonastic affix. Forms vsts from roots with slight modification in sense—

ug	'to rise up'	ugəs	'to sprout'
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/a/—Forms nouns denoting concrete objects, verbal nouns and adjectives.

cin	'to know'	cina	'mark'
ḡab	'to cover'	ḡaba	'canister'
at	'hand'	ata	'ladle'
cikən	'oil'	cikna	'smooth'
mairi	'pipe instrument'	maira	'piper'
ci	'to touch'	cna	'impure'
səmat	'Monday'	səmra	'born-on Monday'
cir	'to cleave'	cira	'wall of cliff'
tuṭ	'to break'	tuṭa	'pollard'

/ai/—Forms adjectives from verbal and nominal bases.

bag	'tiger'	bagai	'tiger-infested'
kitā	'worm'	kitai	'worm-infected'
isa	'envy'	isai	'envious'
rog	'disease'	rogai	'sick'
mit	'friend'	mitai	'friendly'
aī	'bone'	aīoi	'bony, juiceless'
mær	'to die'	mortai	'withered'

/ai/—Forms nouns indicating location.

mū	'face'	mūat
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/at/—Forms nouns indicating location.

car	'to graze'	carat	Frontyard 'grazing ground'
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/an/—Forms nouns and adjectives.

mū	'face'	mūan	'front'
bis	'poison'	bisan	'poisonous'
uṭ	'to rise'	uṭan	'boil'
mel	'to unfasten'	melan	'openness'
mīs	'to mix'	misan	'addition'
puṭ	'to crack'	puṭan	'hole, 'eakage'
ud	'to rise'	udian	'east'

/ar/—Forms adjectives and nouns indicating connexion, trade, or profession.

kuli	'wages paid in cash'	'kuliar'	'hired servant'
buti	'wages paid in kind'	butiar	'hired servant'
pāla	'child'	Pilarni	'woman with new-born baby'

/a/—Adjectival and pleonastic suffix. Forms Vsts. from nominal bases.

uī	'to fly'	uīal	'to blow in wind'
aī	'high land'	aīal	'riverside land'
pōn	'to fraud'	pōngal	'deceitful'
tip	'to dripdrop'	tipal	'to sprinkle with finger'
isa	'envy'	isai	'to envy'
paiṭi	'work'	paīlial	'work r'

/i/—Pleonastic and diminutive affix. Forms nouns of agent and adjectives.

sət	'truth'	sətəi	'true'
bəl	'goodness'	bələi	'good'
kəul	'tenderness'	kəuli	'tender'
kial	'joke'	kiali	wife's younger sister
ram	'Ramachandra'	rami	'black-headed Mūṇia' (It learns to speak)
təs	'to cultivate'	tasi	'farmer'
cal	'hide'	cali	'bark'
katər	'to cut'	katri	'scissors'
dokan	'shop'	dokani	'shop-keeper'
baar	'outside'	bauri	'external'

/it/—Adjectival affix.

bac	'to sort out'	bacit	'outcasted'
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/iya/—Forms adjectives and agentive nouns.

ələs	'slow'	əlsiya	'lazy'
ās	'to laugh'	āsiya	'funny'
bat	'rice'	batiya	'wage, victuals'
kərət	'saw'	kərtiya	'saw-man'
kəbər	'message'	kəbriya	'messenger'
udəl	'to cross over'	udliya	'clopment'
sel	'spear'	seliya	'sharp-pointed'

/u/—Forms agentive nouns and adjectives indicating nature and potency.

sutrai	'to induce'	sutrau	'persuasive'
gen	'to buy'	genu	'buyer'
kə	'to say'	kəu	'talkative'
kaṭ	'to cut'	kaṭu	'sharp'
paltai	'to return'	paltu	'returnable'
bər	'elder'	bətu	'uncle'

It also renders a vague sense of contempt and prettiness.

cənɕə	cənɕu	'strong and stout'
ɕep	ɕepu	'mound'
heɕ	heɕu	'Head', 'chief'
jaɪ	jaɪu	'gang'
ɕagərə	ɕagru	'giant size'

/ua/—Adjectival affix. Forms agentive nouns.

car	'ash'	carua	'ash-coloured'
pos	'to rear'	posua	'adopted'
tənɕ	'mouth'	tənɕua	'quarrelsome'
keɪ	'play'	keɪua	'player'
kaɪ	'wood'	kaɪua	'wooden sandal'
er	'to pry'	erua	'spy'
ber	'eniminy'	berua	'who bears enimity'

/ual/—Compound affix [ua+al—pleonastic] Forms adjectives and nouns indicating nature and profession.

ɕanɕ	'out side of home-yard'	ɕanɕual-gər	'house with side roof'
məd	'liquor'	mədual	'drunkard'
jag	'to watch'	jagual	'guard'
gat	'landing place'	gatual	'boat-man'
meɪ	'to defy'	meɪuar	'disobedient'

/uk/—Forms adjectives indicatng characteristics.

cet	'to realize'	cetuk	'alert'
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/e/—Intensive affix.

kub	kube	'much'
bəɪ	bəɪe	'big'

/ka-ki/—Pleonastic and diminutive affix. Forms abstract and concrete nouns.

cim	'to pinch'	cimka	'pinching'
pil	'offshoot'	pilka	'young shoots'
tel	'to push'	telka	'jolt'
ci t	'to break apart'	ci tka	'spurtlings, spark'
buti	'dwarfish'	butka	'dwarf'
pul	'to swell'	pulka	'corpulent'
ber	'inimicity'	berka	'inimical'
cel	'to scrape off'	celka	'sliced scrappings'

/kar, kari, kariya/—Compound affix (kar + i/ya—agentive) Forms agentive nouns

lot	'to copulate'	lotkar	'seducer'
*pot	'to inveigle'	potkar	'wiced'
*sau	'good'	saukar	'money-lender, superior'
jit	'to win'	jitkari	'winner'
tapi	'trowel'	tapikariya	'mason'
erot	'meaning'	erot kariya	'interpreter'

/kufiya/—Compound affix (ku + i/ya) Forms nouns indicating nature and activity

git	'song'	git kufiya	'singer'
tama	'copper'	tama kufiya	'pale and vigourless'

/kuliya/—Compound affix (aku + i/ya) Forms nouns indicating nature

dar	'fear'	dar-kuliya	'coward'
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/ga/—Pleonastic and adjectival affix

marod	'male'	marodga	'manly, brave'
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/ta—ti/—Definitive, diminutive and pleonastic affix

nak	'nose'	nakti	'which has prominent nose'
bak	'curve'	bak, i	'crooked'
ek	'one'	ekla	'single'
gula	'round'	gulji	'circular-fence'
cim	'to pinch'	cimla	'pincers'
beN	'frog'	beNji	'toad'

/tiya/—Compound affix (ti+iya) Forms adjectives

cor	'thief'	coriya	'of thief's nature'
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/ḡa-ṭa-ṭi/—Pleonastic affix. Forms nouns and adjectives indicating location, nature and connection.

kubja	'hump'	kubṭa	'hunch back'
boba	'dumb'	bobṭa	'dumb'
dāt	'tooth'	datoṭa	'gums'
dui	'two'	duṭṭa	'doubling'
tip	'to dripdrop'	tipṭa	'drop'
bap	'father'	bapṭa	'person drawing sympathy'
cam	'skin'	camṭi	'skinny'
cata	'umbrella'	catṭi	'rain-hat'
ag	'front'	agaṭi	'forward'
damə	'money'	damṭi	'small coins'
basā	'speech'	basuṭi	'chirping'
sukai	'to dry'	sukeṭi	'dried things'
mər	'to die'	mərḡi	'pestilence'

/ti/—Forms abstract nouns and adjectives : (Present participial affix)

gən	'to count'	gənti	'account'
man	'to obey'	mantṭi	'respect'
bas	'to sit'	bāsti	'settlement'
utər	'to alight'	utərti	'descending, sloping'
cəg	'to climb'	cəgti	'ascending, steep'
beṭ	'to surround'	cari beṭti	'surrounding'
pəl	'fruit'	pəlti	'with fruits'

/tiya/—Compound affix (ti+iya) Forms nouns indicating profession

maN	'to beg'	maNtiya	'beggar'
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/tu/—Forma nouns indicating position

ag.	'front'	agtu	'first, pioneer, earlier.'
pər	'unrelated'	pərəstu	'belonging to others'.

/na/—Pleonastic and definitive affix

kas	'plough share'	kasna	'plough-share'
cor	'thief'	corna	'thief'
ṭik	'right'	ṭikna	'right'
gəṭ	'pot' (ghaṭ)	gəṭna	'pot with food-stuff'
ṭək	'cheat'	ṭəkna	'fraud'
bas	'odour'	basna	'fragrance'
səi	'friend'	səina	'friend'
bicar	'consideration'	'bicarna'	'consideration'

/ni/—Pleonastic and definitive affix

anti	antni	'intestine'
katə	katani	'story'
gotə (gostə)	gotani	'assemblage of cow'
dup	dupni	'incense'
ud—	udəl	udlani baṭ 'east'
bas—	basəl	baslani baṭ 'west'
baus 'bamboo'	bausni	'bamboo-born'
ḍəngəe	'forest'	ḍəngarani 'akind of wild bean'

/niya/—Compound affix (an+iya)

kamai	'to earn wage'	kənniya	'labourer'
bajai	'to play drum'	bajniya	'drummer'
jul	'to swing'	julniya	'swinging'
uṭ	'to fly'	uṭniya	'flying'
paN	'to exorcize'	paNniya	'sorcerer'

/pa/—Pleonastic and definitive affix)

—cel	'skin'	eilpa	'wood scrapings'
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/ra-erā/—Forms abstract and agentive nouns

cel	'to lick'	caŕa	'who licks'
cab	'to bite'	cabra	'bitter'
cam	'hide'	camra	'cobler'
munđ	'head'	munđra	'bald headed'
đak	'call'	đakra	'summon'
ka	'to eat'	kaura	'gluttonous'
gun	'to doze'	gunera	'who dozes'
kop	'anger'	kopera	'angry'
paŕ	'to press out wind'	paŕera	'farting'
pul	'to swell'	pulera	'swollen'

ri-eri/—Compound affix (ra+i)

gād	'fetid'	gādiri	'ugly woman'
kād	'to cry'	kāderi	'who cries'
rād	'to cook'	rāderi	'cook'
peŕa	'belly'	poŕri	'pregnant'
đis	'to be visible'	disari	'who foresees'
puj	'to worship'	pujari	'priest'
đub	'to dive'	đubri	'a small metalcup'
maja	'middle'	majari	'of the middle'
kas	'ploughing'	kasri	'cultivable'

/riya/—Compound affix (ra+iya)

đeba	'left'	đebriya	'left-hander'
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/ru/—Compound affix (ra+u)

ka	'to eat'	kauru	'gluttonous'
manđia	'millet'	mandru	'delicacy made of millet.'

/ia/—Pleonastic and definitive (Past participial affix)
Forms adjectives.

it	'brick'	ila	'mad : of bricks' (oven)
mulī	'fist'	mulīa	'hammer'
ek	'one'	elīa	'alone'
(nəgnə)	'bare'	nəNgla	'naked'
ut	'to overflow'	utla	'excited'
pac	'to ripe'	pacīa	'ripe'
bāc	'to live'	bācīa	'living'

/E/—Pleonastic, diminutive and feminine affix

am	'mango'	amli	'sour'
kupa	'heap'	kupli	'hillock'
bər	'elder'	bəli	'elder wife'
sān	'younger'	sāli	'younger wife'
sit	'cold'	sitli	'cool'
cak	'to taste'	cakli	'who tastes'
bac	'to sort out'	bacli	'discarded'
pōtər	'leaf'	'pōtrali'	'of leaf colour' (leaf-like)
ghār		gacli	'nape of neck'
dud	'milk'	dudeli	'milching'

/liya/—Compound affix (la + iya—agentive)

būk	'hunger'	būkliya	'hungry'
gup	'to be tangled'	gupliya	'clumsy in speech'
lōi	'to bend'	lūliya	'pliable'
ud—udəl	'to leap'	udliya	'elopement'

/lu/—Compound affix (la + u—agentive)

santi	'peace'	'santalu	'peace-loving'
bād	'door-frame'	bādlu	'ligature'

/as/—Pleonastic affix. Forms nouns denoting connected object.

munḍ	'head'	mundisa mundsek	'pillow' 'body-deep'
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0'2'2'3. The above mentioned derivative suffixes may be summarised in the form of the following chart, with five successive positions of the internal constituents—

	I	II	III	IV	V
	ə	i	k	a	a (ya)
	a	a	g	i	
i	i	o	ŋ	u	
	u		ʈ		
	e		ʈ/t		
kar			i		
kut			n		
kul			p		
			r		
			l		
			s		

The fillers in position I only occurs single. Fillers of other positions occur in combination in the following manner—

Fillers—I + II — ai, ia, ua.

I + II + III — ian, ual.

I + III — ək, əN, ət, ən, əp, əl, əs;

at, at, an, ar, al;

it;

uk.

I + III + IV — una, uni, əti, eti, eli, ufa, era, eri, uru, oʔa, omi.

III + IV — ka, ki, ga, ta, ti, tu, na, ni, pa, la, li, lu, sa, ɬa, ʈa, ti, ra, ri, ru.

III + IV + V — tia, tix, nia, ria, lia.

/kar/occurs single and in combination with /i/,/ia/,/kut/and/kul/occur with/ia/.

Although the meanings of these suffixes are vague, still the following generalization can be made regarding their functions—

- /ə/ Definitive.
- /a/ Definitive and Connective.
- /u/ Agentive.
- /i/ Diminutive and Definitive.
- /e/ Intensive.
- /ai/ Attributive.
- /iya/ Agentive and Attributive.
- /ua/ Agentive.

The consonantal affixes are pleonastic.

1. SUBSTANTIVES

1.1. Noun

1.1. The Declension of Nouns

Desia nouns have three grammatical categories—gender, number and case. An analysis of noun words shows that the gender, number and case affixes optionally follow the stem one after another. The last element always controls the external distribution of the word.

1.1.1. Gender

Gender does not play an important role in the morphology of Desia, as it has no inflectional significance. It expects concord only with the adjectives. [e. g. /kana mənus/ 'blind man'—/kani maiji/ 'blind woman'].

Nouns, both animate and inanimate, are broadly divided into two categories of gender—masculine and feminine. There is no grammatical gender. Therefore, gender is normally determined by natural sex.

There are three ways of expressing the difference in gender—

- (i) By using separate words for the categories of gender. e. g. /hap/—father
/ma—mother.
- (ii) By employing descriptive words like /əŋɾa/ 'male' and /mai/ 'female' before the noun words.
e. g. /gəja/ 'rooster'—/mai kukuja/ 'hen'; /əŋɾa əs/ 'gander'—/mai əs
'goose'; /əŋɾa gaɪ/ 'male tree (which does not bear fruit)'—/mai gaɪ/
'female tree'.
- (iii) By suffixing derivative affixes for the conversion of gender.

A. Feminine suffixes—

- | | | |
|------|-----------------------|--------------------|
| /i/ | e.g. /ɬəkra/ 'old man | /ɬəkri/ 'old woman |
| | /boira/ 'deaf | /boiri/ |
| | /ɬəŋga/ 'tall | /ɬəŋgi/ |
| /ni/ | /kamar/ 'blacksmith | /kamarni/ |
| | /ɬəba/ 'washerman | /ɬəbani/ |
| | /mali/ 'gardener | /malni/ |

B. Masculine suffix—

- /la/ Stem alternation occurs before this kind of suffixation.
- | | |
|--------------------|------------------------|
| /bāji/ 'barren | /bājola/ 'impotent |
| /ɬəri/ 'prostitute | /ɬarola/ 'lusty person |
| /ranɬi/ 'widow | /ranɬola/ 'widower. |

Notes—

(a) Desia agrees with Oriya in all the aspects of gender discussed above excepting on the following points—

(i) The feminine suffix /ni/ has allomorphic variations in Oriya such as /əni/, /ani/, /ini/, /uni/ and morphophonemic changes occur by the addition of this suffix.

e.g. /corə + ni/ corəni (thief, fem.)

/doba + ni/ dōbāni (washerman, fem.)

/cəsa + ni/ cəsuni (farmer, fem.)

/barika + ni/ barikuni (barber, fem.)

/panə + ni/ paluni (Pana, fem.)

/mali + ni/ maluni-mallani (gardner, fem.)

(ii) The masculine suffix /la/ is not found in Oriya.

(b) The sources of the suffixes are as follows—

/i/ O. I. A. -i, ika.

/ni/ O. I. A. -ini.

/la/ O. I. A. -palə (master, keeper, protector)

1.1.2. Number

The common plural marker is /mən/. Plurality is expressed by the simple suffixation of the marker to the basic singular forms. (e. g. /maiji/ 'woman' /maiji mən/ 'women').

The alternative processes are the use of (i) Plural Specifiers or (ii) the numerical or collective adjectival words, which are placed either after or before the noun words.

A list of common plural Specifiers is given below.

/səb/ 'all'; occurs both before and after the noun.

/am səb/ 'all the mangoes'.

/səbu am/ 'all the mangoes'

/mada/ 'herd'; occurs both before and after the noun.

/māde lok/ 'many people'

/lok mada/ 'many people'

/sapa/ 'clear to the last'; occurs only before nouns.

/sapa lok/ 'all people'

/but/'many, much'; occurs only before nouns.

/but-butək lok/'many people'

/ədik/'more'; occurs before nouns./ədik am/'more mangoes'

/ənek/'many'; occurs before nouns./ənek am/'many mangoes'

/gulai/'all'; occurs before nouns./gulai lok/'all men'.

/kaimar/Indefinite quantity; Occurs before nouns.

/kaimar lok/'so many people'

/jako/'whole'; occurs after nouns./lok jakə/'all people'

lok/'peoples'; occurs after nouns./se lok/'they'

Plurality is expressed also by repetition.

/gāo gāo/'many villages'.

Duality is expressed by such words which mean a pair. These are placed before the nouns.

/joɛk/(yugəm)./joɛk am/'two mangoes'.

/julek/(yugələ)./julek parun/'a pair of regions'

/lək/(hələ)./lək paŋəoi/'a pair of shoes'.

Singularity is sometimes indicated by the addition of the numerical word /ek/ 'one' (e. g. /təŋɛk/one gulp, /dəlek/ one basketful) or the determiner /la/ to the noun words. (e. g. /aŋta/ that mango, /lokta/that man, /pulita/that flower).

Notes—

Desia plural marker/mən/ corresponds with Oriya/mane/and Chatisgarhi /mən/. Its source word is possibly (manava) or (manuṣya).

Among the Desia plural specifiers only/sapa, gulai, julek/are not used in Oriya.

1.1.3. Case

The cases are expressed in Desia by the addition of the following suffixes and post-positions. These are same for both singular and plural forms.

Case	Affixes	Post-positions
Nom.	—0	
Acc.	—ke	
Instr.		səŋ-e, ut-e
Dat.		kaje, lagi
Abl.	—uni	tan-u, tane-uni, tei-uni
Gen.	—r	
	—ər (after stems ending in consonants)	
	—0	
Loc.	—e	tan-e, ləg-e
	—i (after stems ending in —a.)	
	—0 (after stems ending in —i.)	

The case-suffixes for Acc., Gen. and Loc. are added to the absolute forms (e. g. /gāo/village—Acc./gāoke/, Gen./gāor/, Loc./gāoe/; /ātai/in the waist) and the suffixes for Abl. are added to a sort of oblique form in Loc. case (e. g. /gōe/tree—/gōe-uni/from the tree, /tei/there—/tei-uni/from there, /tan/place—/tane-uni/from that place)

Another Abl. suffix, /-le/ is used optionally in the areas bordering Bastar due to the influence of the Halbi and Bhatari dialects of that region.

The post-position are added to the genitival forms which serve as the oblique base.

- e. g.—sange/tangia-sange/with the axe.
 —ate /Murlir ate/by Murlir
 —kaje, lagi/murlir kaje/for Murlir.
 —janu/murlir janu/from Murlir
 —lage/murlir lage/at Murlir.

The post-positions are derived from the basic free-forms with the addition of the Loc. case-affix.

səŋge/with the help	səŋge/association
/ate/by personal power	/at/ /həstə/hand
/kaje/for the use	/kaj/ /karyə/need
/lagi/to bring into contact	/ləgə/attachment
/lanə/at the place	/lan/ /sthənə/place
/ləge/near	/ləg/ /ləgə/attachment

Notes—

Some of the Desia case affixes and post positions are found in Oriya, either identically or with slight difference. Corresponding to the Desia case suffixes Acc./ke/, Gen./-r/, Loc./-e/ Oriya has—/ku/, /rə/, /e/ respectively. Desia Abl. case suffix—uni/ is unknown to Oriya. It has the affix—u/. The Abl. affix /nu-nu/ of the Midnapur dialect of West Bengal corresponds to the Desia affix. (Ref. Calcutta University Bangla Sahitya Patrika, Vol. 1, 1967—68 'S.W. Bengal')

Oriya post-positions—Instr./dei/, Dat./lagi/, Abl. /iharu-thā/, Loc./thare, pakhe/are comparable to Desia/ate, lagi, janu, tane, lage/respectively.

1.2. Pronoun

1.2.1. Desia pronouns belong to two classes—(i) Personal (ii) Non-personal.

These may be further classified under the following groups—

(i) Personal Pronouns—

- | | |
|---------------------------------|---------------------|
| A. 1st. personal Singular.— | /mui/ Plural.—/ame/ |
| B. 2nd. personal Singular | /tui/ Plural /təme/ |
| C. 3rd. personal Proximate | /e/ |
| Obviative | /se/ |
| D. Interrogative and Indefinite | /ke/ |
| E. Relative | /je/ |

(ii) Non-personal Pronouns—

A. Demonstrative Proximate

/e/—/i/

Far

/se/

Remote

/see/ (with length)

B. Interrogative and Indefinite

Relating to object /kon/(which)

Subject /kai/ (what)

C. Relative

/jon/

1.2.2. Pronouns of each of the above categories have two forms—one is the basic-form and the other is oblique-form. Some again have two oblique-forms—one for case—inflection and the other for pronominal derivations.

The basic-forms are a closed class and occur as the subject in sentences.

The oblique-forms are open ended class to which case—affixes and other elements are added. These forms occur in the object position in sentences.

The internal structure of various pronominal-forms are represented in the following chart—

		Base Morpheme	Basic Form	Oblique Form	
				For Case- Inflection	For Pronominal Derivation
1. 1st Pers. Sing.	..	m—	—ui	—o	—
1a. Plu.	..	a-m—	—e	—	—
2. 2nd Pers. Sing.	..	t—	—ui	—o	—
2a. Plu.	..	—om	—e	—	—
3. Proximate Demnsr.	..	e—i	—	—a ¹	—
4. Obviative Demnstr.	..	s—	—e	tn ¹	te
5. Interrogative	..	k—	—e	—a ²	—o ³
6. Relative	..	j—	—e	—a ²	—o ³

Notes—

1. Plural oblique base is obtained with the addition of nasalization or nasalized /o/ and the genitival affix occurs with an augment with /ka/ e.g. /aʃkar/ of this man, /taʃkar/ of that man.
2. These forms are also used for the derivation of Interrogative and Relative non-personal pronouns relating to subject with the addition of /i/, e.g. /kai/ what, /jai/ what.
3. Non-personal pronouns are derived from the base with the addition of /n/, e.g. /kon/ who, /jon/ who.]

The above analysis shows that there are altogether eight pronominal base-morphemes in Desia. But the two plural bases (1a.2a) can be treated as derivational leaving the rest six as the actual bases. These are /m, t, e-i, s, k, j/.

Basic-forms and Oblique-forms are obtained from the base-morphemes with the addition of two types of extension such as -u/ or -e/ in the case of basic-forms; o/ or /a/ in the case of oblique-forms, and only one base /s/ has a suppletive allomorph- /s-t/.

1.2.3. Inflection of Pronouns

- (i) There is no inflection for the category of gender.
 (ii) Number is indicated by the addition of plural-markers /mən, lok/, e.g. *semən, selok* 'they'.

This is optional for 1st and 2nd Person, /—ame, təme/, as the category of number is overtly marked in these forms.

The plural-marker is added to the basic-forms, excepting in the case of Interrogative and Relative pronouns in which cases it is added to the oblique-forms, e.g. /konmən, jonmən/.

- (iii) Case-suffixes and post-positions are same as for the nouns.

The suffixes are added to the oblique-forms and the post-positions to the genitival-forms.

Suffixes and Post-positions—

Nom. /

Acc. —ke

Gen. —r

—ər (Occurs with plural-forms only) e.g. *amər* 'our'

—kər (Occurs with 3rd pers. plural-forms only)
 e.g. *ākər, /tākər* 'his'.

Instr.—ate

Abl. —[anu, —[ane uni

Loc. —[ane, —ləge

- (iv) Non-personal pronouns invariably take the determiner /ʔa/ with the base. This particle behaves like an anaphoric substitute. (e.g. /kon ʔa-ke/ 'to which boy'.

Sample Paradigms

/mūi/ 'I'

Nom. mūi	ame, amemən
Acc. mo—ke	am—ke, am—mən—ke
Gen. mo—r	am—ər
Instr. mo—r—ate	am—ər—ate, am—mən—ər—ate
Abl. mo—r—[anu [ane—uni	am—ər—[anu
Loc. mo—r—[ane	am—ər—[ane

/ke/'who'

ke	kon—mən
ka—ke	kon—mən—ke
ka—r	kon—mən—ər
ka—r—ate	kon—mən—ər—ate
ka—r—tanu	kon—mən—ər—tanu
ka—r—tane	kon—mən—ər—tane

/kon/'which'

kon—ja	kon—mən—ja
—ke	—ke
—r	—r
—səge	
—tanu	
—e-i	
—lage	

Notes—

The following differences are remarkable between Desia and Oriya as regards pronouns.

1. The distinction between honorific and non-honorific use of pronouns, which is a characteristic feature in Oriya is entirely absent in Desia. In Oriya the plural forms are honorifically used as singular. Besides that it has a super honorific pronoun/apəga/ 'Your Highness'.

2. In certain cases there are differences in the forms

e.g. Desia—	ke	Oriya—	kie	kei
	kon		ke, n	kou
	jon		jeu,	jou
	kai		kəno,	kiso

1.2.4. Pronominal Derivatives.

Many types of adjectival and adverbial forms are derived from pronominal bases in the following manner. Pronominal-base, direct or oblique+Signifying morpheme +(Definitive and Pleonastic Particle—k or its variants-ki, ke, etc.).

Signifying morphemes	Probable Source-word
Quantity .. /t/	[behutvə]
Size .. /ɾ/	[sədrə], [brətvə]
Place .. /t/	[trə]
	/d/ (trə)
	/i/ [Locative Case Affix]
Time .. /b/	[belə]
Direction .. /n/	[sthəno], [smin]
Manner .. /mt-nt/	[vont], [mənt]

A list of Desia Pronominal Derivatives with structural analyses is given below in the form of a chart.

Signifying morphemes.	e/i	Pronominal base and Derivatives		
		se/te.	ke/ko/kon.	je/jo/jon.
/t/	e-t-e -k -ki	se-t-e -k -ki	ke-t-e -k -ki	je-t-e -k -ki
/t/	e-t-e i-t-i -k -ki	se-t-e -k -ki	ke-t-e -k -ki	je-t-e -k -ki
/t/	i-t-i	se-t-i si-t-i	kon-t-i	jon-t-i
/d/	e-d-e	se-d-e		
/i/		te-i	ko-i	jo-i
/b/	e-b-e -k	te-b-e -k	ke-b-e -k	je-b-e -k
/n/	e-n-e -k -ki	te-n-e -k -ki	ke-n-e -k -ki	je-n-e -k -ki
/mt/	e-mət mt-a -i	se-mət mt-a -i	ke-mət mt-a -i	je-mət mt-a -i

Note—

Desia pronominal derivatives indicating adverbs of place differ from Oriya in which there is no form with the signifying morpheme /d/ and the morphemes /-th-th/ and /hi/ are used in place of /t/ and /i/. e. g. Desia—/tei/ Oriya—/tahi/

/iti/ /ethi-ethi/

1.3. Adjectives

Desia adjectives fall into two broad groups—(1) Descriptive adjectives and (2) Determinatives.

1.3.1. Descriptive adjectives maintain gender concord with the noun they qualify in most cases. Hence these stems are variables whereas the determinatives are invariables.

These adjectives are used both attributively and predicatively. When used attributively they are placed with the nouns they qualify (e. g. /təpət pani/warm water) and when used predicatively they occur in the predicate position either to refer to the subject (e. g. /e pani təpət/this water is warm) or to the object (e. g. /se pani təpət kola/he made the water warm).

Desia descriptive adjectives are mostly derivative forms which are obtained from nominal and verbal stems with various adjectival suffixes, such as—/ana ani, a, ai, an, al, i, iya, u, ua, ka, na, ra, li/etc.

1.3.2 Adjectives, those that do not describe but point out or indicate individual persons, objects, concepts, etc. are called determinatives. These are not inflected for gender and occur with the nouns. They may be classified in the following way—

1. Pronominals—(a) Possessive—/mor/mine, /tar/his, /tor/your/

(b) Interrogative/Indefinitive—/kon/which.

(c) Relative—/jon/that which—.

(d) Demonstrative—/e/this, /se/that.

2. Pronominal—Derivatives indicating

(a) Quantity—/ete/this much, /sete/ that much.

(b) Size—/e/e/this big, /sete/that big.

(c) Manner—/emət/like this, /semta/like that.

3. Quantitatives:—

(a) Collectives—/səbu/all, /māda/a herd, /galai/whole, /sapa/entire, /onek/many, /but/much.

(b) Fractionals—/ədek/half, /kəndek/ a portion, /gəndek/ a slice, /əlap/little, /pau/a quarter.

(c) Numericals—/ek, dui tin/etc.

1.3.3. It is to be noted here that Desia has no ordinals. It has cardinals up to twenty—/ek, dui, tin, cər, pac, cə, sat, at, nə, dos, egar, bar, ter, cəud, pədar, səl, sətər, əpər, unis, kofe/. Cardinals beyond twenty are not found in Desia. Further counting is done by adding one, two three, etc. to the scores up to one hundred, for which there is the word /səy/. For example, 22-kofe dui (a score and two), 43-dui kori tin (two scores and three), 160-tin kofe səy (three score and a hundred).

There is one unit marker /goṭek/ to indicate definite singular. Other numerical definitives are obtained with the addition of the definitive particle /ta/, such as — /duiṭa/ two only, /pācṭa/ five only.

The cardinals also indicate vague numbers in the following manner—/atek/about a hand's length, /duiṭa/very few, /carṭa/few, /pācṭa/-/dāṣṭa/many, /dui-carṭa/-/pāc-dāṣṭa/some.

The cardinal /ek/ invariably occurs after the nouns and is suffixed to the stem—e.g. /ḍalek/one basketful, /betek/one piece of two-anna coin, /gārṇ-ḍek/one slice. The derivative suffix /la/ occurs with /ek/ in /ekla/alone.

The cardinals /dui/and/tin/ occurring before the nouns sometimes assimilate with the stem and in such cases the morphemic residues are respectively /du/and/ti/e.g. /duuṭa/double ploughing, /duna /two-fold, /dusra /two-string, /tipul/three-variety.

Counting is sometimes done in the following two figurative manners:—

- (i) əkə(ə) dā(ə) səlti māḍəḷə/kuke kake dāliya pīpəḷə ekso raja
kərbi kiṣə aṭər kəṭu goṭke nace ṭəṭe ṭəṭe unsi biṣe. [Kilo
Aita, Kanchana]
- (ii) ek mek gəṇṭə bəṭṭə/ṭipri ṭapra laṣer guṇḍri/ata mama ṭiṭ.
ṭəṭe/ḷad bəḍ pade ḍel/karla kes/unis biṣ. (Ghasi Gudiya, Kanangi)

1.3.4. It may be noted here that besides the adjectives, forms belonging to various other parts of speech also function as adjectives. These may be better treated as Adjective Equivalents.

The following form-classes serve as adjectives.

(1). Noun—Nouns denoting materials and nouns in apposition serve to qualify or identify another noun.

e.g. /lu-nəḡḡal/iron-plough, /iṭa-culi/brick-oven, /dan-kəṭar/paddy threshing floor, /kara-pakna/hail-stone, /səj-bel/evening time, /pul-gac/flower tree, /maṇḍa-bəṭa/millet-field, /duṇḍu-disari/duṇḍu, the priest.

Nouns in genitival form more commonly serve as adjectives, e.g. /gəcər-pəl/fruit of the own tree, /aṭər-dən/cash in own hand, /murlir-gai/murlī's cow.

(2). Participles -

Present Partic. /cəḡti-baṭ/ascending path, /pəḷti-gəc/tree with fruit.

Past Partic. /kuila-am/rotten mango, /poḡa-mac/roasted fish.

Future Partic. /udba-mas/coming month, /kaiba-baṭ/rice to be eaten.

(3). Adverbs - /pəc-kata/past event, /uṭər-ḍal/top branch, /kali-sakal tomorrow morning.

2. Verb

2.0. Desia Verb-forms fall into two categories—(1) Non-Finite forms and (2) Finite forms.

2.1. Non-finite Verb-forms

These are constituted of Vsts+Inflectional affixes.

These forms participate in the construction of compound finite Verb-forms (Verbal phrases) and as conjunctives connect the clausal units of a complex sentence.

In Desia the following inflectional-affixes are used for the construction of non-finite verb-forms.

1./-i/Gerundial Perfect

e.g./se moke *deki* pacarla/He, seeing me, asked.

2./-ne/Adverbial Durative. (Its distribution is limited to the vsts. ending with/i/).

e.g./se *pañane* aila/He came running.

3./-te/ Adverbial Durative

e.g./bel *basse* soibi/I shall sleep till the sun sets.
take *morte* marla/He beat him till he died.

4./-tte/ Adverb of concomitant action.

e.g./se *kaitte* galani/He is going while eating.

5./-le/ Conditional Conjunctive

e.g./tui *dele* neiti/If you give, I would take.

6./-a/ Nominal

e.g./maric *koya* galani/He is going in search of chilies.

7./-i/ Nominal. (Its distribution is limited to causative stems only).

e.g./take *njai* koraila/He made him to do weeding.

8./-ba/ Deutero-nominal.

e.g./eta *kərba* kəstə /It is difficult to do.

9./-bar/ Infinitive, Verbal derivative genitival adjective.

e.g./se *kəṣbar* gala-ace/He has gone to plough.
/kaḷbar-ja. sangei-des/Store the eatables.

Notes—

(1) Probable Sources of these affixes are as follows:—

1. /i/ O. I. A.—ya M. I. A.—ia.
2. /ne/ Nominal Affix—en+e—Locative
3. /te/ /t/ O. I. A. active participle 'satr' affix in—ant+e—Locative; Beams (Comp. Grammar Vol. III) derives /te/ from Locative of Pkt. which literally means—'in the act of.'
4. /tte/ It is a case of morphophonemic doubling of the Durative affix /te/. In Oriya and several other Indo-Aryan languages the adverb of concomitant action is constructed by the repetition of the present participial forms. In Desia that repetition of forms is replaced by the morphophonemic process of doubling the affix.
5. /te/ Past—l+e—Locative
6. /a/ O. I. A. past participle in—te M. I. A.—a.
7. /i/ O. I. A. causative affix—ay/pay+te—past participle.
8. /ba/ O. I. A. future passive participle in—tavya M. I. A.—avva.
9. /bar/ Nominal—ba+r—genitival.

(2) There are differences between Oriya and Desia with regard to the following affixes—

Desia—/te/	Oriya—/u/
/ne/	/i/ in repetition of form
/tte/	/u/ in repetition of form
/i/ Nominal	/a/
/bar/	/ibaku/

2.2 Finite Verb-forms

The structure of the finite verb -forms may be summarised as follows—

[Vst+(Aspect) (Auxl.)+(Tense/Mood)+Person-Number]

This shows that a full verb-form may contain the following five elements—

1. Stem, 2. Aspective affix, 3. Auxilliary Verb, 4. Tense or Mood indicator, 5. Person and Number affix.

According to the number of constituent elements verb forms may be divided in to the following three structural classes—

(i) Radical Simple-forms—[Vst+P-N]

1. Customary
2. Imperative

(II) Non-aspective Simple-forms—[Vst+Tense/Mood+P-N].

3. Simple Past
4. Simple Non-past
5. Simple Contingent

(iii) Aspective Compound or Periphrastic-forms—

A. [(Vst+Aspect)+(Auxl.+Tense/Mood+P-N)]

6. Past-Imperfective
7. Plu-Perfect
8. Absolute Imperfect Presumptive
9. Absolute Perfect Presumptive
10. Contingent Imperfect Presumptive
11. Contingent Perfect Presumptive

B. [(Vst+Tense+P-N)+(Auxl.+P-N)]

12. Present Progressive
13. Perfective

It appears from the above description that in Desia verb-stems have altogether 13 forms of conjugation under 3 structural patterns. Each one of these forms have again 6 separate sub-forms according to three-fold distinction of person and two-fold distinction of number. Hence, a verb-stem, in Desia can have as many as 78 forms.

An analysis of these forms shows that the Vsts. have five categories of inflection—1. aspect 2. tense 3. mood 4. person 5. number.

Note—

The structure of the Oriya Finite Verb-forms is same as that of Desia. But Oriya has two extra forms—(i) Habitual Imperfect and (ii) Perfect which have structures like Aspective Periphrastic-forms (iii-B).

2.3. Categories of Inflection

2.3.1. Aspect

Aspect indicates duration. Absence of aspect merely reports activity, without indicating that it has or shall have duration.

There is a two-way contrast in aspect in between imperfect and perfect which are mutually exclusive. The *imperfect-aspect* indicates action continuous through a period of time and the *perfect-aspect* indicates completion of the action in a period of time.

Desia Aspective suffixes :—Imperfect—/te/
Perfect —/i/

Note—

1. Aspective verb-forms are compound forms in which the main Vst. occurs with the aspective mark and the combining auxiliary Vst. occurs with other categories of inflectional affixes.

2. Probable sources of these affixes are—

/te/ O.I.A. and M. I. A. active participle in—ant—

/i/ M. I. A.-ia O. I. A.-ya.

3. Oriya. Aspective suffixes are—Imperfect. -/u/, Perfect /i/

2.3.2. Tense

Tense indicates the time of occurrence of the activity. In Desia there are only two contrasting temporal categories—past and non-past, which are indicated by the following morphemes—

Past—/l/

Non-Past—/b/, Occurs with 1st pers. sing. and plu. and 3rd pers. plu.

—/s/ Occurs with 2nd pers. sing. and plu. and 3rd pers. plu.

Time-less (Customary) sense is indicated by non-past inflection. (e.g./se dinke bat kaisi/He shall eat rice daily also means 'He eats rice daily').

Temporal categories of the Present and the Future are indicated through syntactic constructions with non-past inflections. As for example the following constructions may be contrasted—

/se kalike kaisi/He will eat tomorrow

/se kaisi ace/He is eating

/se knila ace/ He has eaten.

Note—

1. Probable sources of these tense-indicators are—

/l/ O. I. A. past participle in-tə M. I. A. —ḍə+ill—

/b/. O. I. A. future passive participle (gerundive) in—təvyə M. I. A.—əvyə

/s/ O. I. A. future affix in-əsi (e. g. kərisiyami)

2. Oriya has /l/for past,/b/for future but/s/is occasionally found only in Old-Oriya. For customary, Oriya has a vowel affix whose allomorphs occur with P-N suffixes as/e, u, ə/.

233. Mood

Mood indicates the attitude of the subject towards the activity

In Desia only the Imperative and the Subjunctive moods are indicated by morphological constructions with distinctive inflectional affixes. The following morphemes indicate the moods—

Subjunctive—/t/

Imperative—//

Indicative and Presumptive moods are indicated by various conjugational form.

Notes—

1. Desia fully agrees with Oriya as regards moods excepting that Oriya has slightly different morpheme /nt/ as subjunctive affix.

2. The source of the affix /t/ is probably O.I.A. present participle in—ant

2345. Person and Number

There is three-way contrast between 1st, 2nd and 3rd person and two-way contrast between singular and plural number.

In Desia categories of P-N are jointly marked by the following sets of affixes.

	I	II	III	IIIa	IV
1st pers. sing.	i				
plu.	u				
2nd pers. sing.	us	u	/	s	
plu.	as	a	a	s	
3rd pers. sing.	a	i	o		e
plu.	ai		ot		ot
	ay				

Explanations:—

Set I affixes are common affixes

II occur with non-past forms

III occur with Imperative forms

IIIa occur with Imperative forms when the verb is allo-benefactive to a 3rd person.

IV occur with customary of auxiliary/ac/ and negative verbs

Note—

In contrast with Desia, Oriya has the following sets of P-N affixes

1st pers. sing.	/e/ occurs with customary and permissive forms /i/ elsewhere
plu. (excl.)	/a/
(incl.)	/a/ in future /e/ in past and contingent /anti/ elsewhere
2nd pers. sing.	/—/ in Imperative /u/ elsewhere
Plu.	/a/
3rd pers. sing.	/e/ in customary /u/ imperative /a/ past and contingent /a/ future /i/ present
plu.	/e/ past, future and contingent /anti/ elsewhere

2.4 The Auxiliary verb

The auxiliary verbs combine with the main vts to denote some categories of inflection and mode. These verbs follow the thematic main vst. that occurs with only aspective marks, and take the conjugational affixes of tense, mood person and number.

These are defective stems having limited categories of inflection

Desia has the following two auxiliary verbs

/ac/—Participates in the construction of the Present Progressive and the Perfective forms.

e.g. 1st pers. sing. /aci/ plu. /acu/

2nd pers. sing. /acus/ /acas/

3rd pers. sing. /ace/ /acot/

/ra/—Participates in the construction of the aspective form of past tense and presumptive mood. Hence, it has no conjugation in aspective categories. Its conjugational forms are given in the following paradigm.

1. Negative Customary (I do not remain etc.)

1st.	/na roi/	/no roq/
2nd.	/no rous/	/no runs/
3rd.	/no roy/	/no root/

Imperative (You remain etc.)

1st.	(roe)	(ren.)
2nd.	/ro/	/rus/
3rd.	/rao/	/rust/

3. Simple Past (You remained etc.)

1st.	/roili/	/roilu/
2nd.	/roilus/	/roilas/
3rd.	/roila/	/roilay/

4. Simple Non-past (You shall remain etc.)

1st.	/roibi/	/roibu/
2nd.	/roisu/	/roisa/
3rd.	/roisi/	/roibay/

5. Simple Contingent (If asked, I would remain etc.)

1st.	/roit/	/roitu/
2nd.	/roitus/	/roitas/
3rd.	/roita/	/roitay/

Notes—

1. In Nawarangpur dialect the forms are contracted as the medical vowel sequence /oi/-e (e.g. /roili/-/roli/).
2. In Oriya the auxiliary verb is /tha/ instead of /ro/
3. /ro/ auxiliary is found in languages like Sindhi and Gujarati

2-5. Inflection of Present Progressive and Perfective Forms.

The construction of these two forms need specific discussion as, unlike other Aspective—periphrastic verb—forms, these two cases show both the main vst. and the auxl. vst. occurring in finite forms. The auxl. verb which participate in the conjugation of these forms is /ac/ and it occurs with P-N categories of inflection.

2.51. Present Progressive Construction

Present Progressives indicate activities that commenced before and still continuing. In these forms the main *vst.* uniformly occurs for all persons and numbers in the 3rd person singular form. with the non-past temporal affix /s/. That /s/ is not an aspective affix is proved by the fact that in the Nawarangpur-dialect of Desia the non-past affix, /b/ occurs in place of /s/ in such verbal constructions. In the Nawarangpur-dialect the Pr. Prog. forms are as follows:—

1st./Pers./	Sing.	/kaibice/	Plu/kaibuice/	(/ka/to/ea/)
2nd.		/kaibusce/	/kaibusce/	
3rd.		/kaisice/	/kaibaice/	

A comparison of the two dialectal alternant forms shows that in both dialects the main *vst.* occurs in the Simple non-past form and when in Nawarangpur-dialect the P-N affixes are added to the main *Vst.* in the other dialect these are added to the *auxl. Vst.*

An alternative process of constructing these forms is by way of suffixing the verbal modifier-/ni/ with the Simple-Past forms. As for example /kəli/ 'I did' — /kəlini/ 'I am doing'. (This modifier may be compared with Oriya completive affix /oi/ and Western-Oriya /na/, e.g. /kəlaŋi/, /kəlaŋa/ 'He has done.'). Ref. K. Mahapatra, Indian Linguistics-Vol. XXII—'Functions of-ni-in Oriya verbal System.

2.52. Perfective Construction

There are two types of constructions—

(i) [(Vst+Past/I/+P-N)+(Auxl./ac/+P-N)]

This shows that the main *Vst.* occurs in the Simple-Past form and the *Auxl. Vst.* occurs with P-N suffixes. Morphophonemic changes occur only in the case of 2nd personal or forms where the P-N suffix /us/ drops the /s/ with the addition of the *auxl. verb.*

e.g. 2nd pers. sing. /kəlus+acus/+ /kəluacus/ 'You have done. plu. /kəlas+acas/+ /kəla. acas/.

(ii) [Vst+Perfective+i]+(Auxl./ac/+P-N)], e.g. /kəri aci/ 'I have done.

Notes—

1. The structure of Oriya Pr. Prog. Form is [Vst+Imperfective-u+Auxl.-ach+P-N] e.g. /kər-u-ach-i/ 'I am doing.
2. Oriya has the (ii) type of perfective construction, e.g. /kərichi/ 'I have done.

2-6.— Sample Paradigm.

/ka/'to eat'

1. Negative Customary. (I do not eat etc.)

Singular	Plural
1st./nə kai/	/nə kaŋ/
2nd./nə kaus/	/nə kaas/
3rd./nə kae/	/nə kaət/

2. Imperative (You eat etc.)

/(kaə)/	/(kaŋ)/
/ka/	/kaa/
/kao/	/kaət/

3. Simple-Past (I ate etc.)

/kaihi/	/kailu/
/kaihus/	/kailas/
/kaila/	/kailay/

4. Simple-Non-Past. (I eat/I shall eat etc.)

/kaibi/	/kaibu/
/kaisu/	/kaisa/
/kaiſi/	/kaibay/

5. Simple Contingent (If offered, I would eat etc.)

/kaiti/	/kaitu/
/kaitus/	/kaitas/
/kaita/	/kaitay/

6. Past-Imperfective (I was eating etc.)

/kaite rəli/	/kaite rəlu/
/— rəlus/	/— rəlas/
/— rəla/	/— rəlay/

7. Plu-Perfect (I had eaten etc.)

/kai rəli/	/kai rəlu/
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8. Absolute Imperfect Presumptive (I shall be eating)

/kaite rəibi/	/kaite rəibu/
/— rəisu/	/— rəisa/
/— rəisi/	/— rəibay/

9. Absolute Perfect Presumptive (I shall have eaten)

/kai rōibi/

/kai rōibu/

10. Contingent Imperfect Presumptive (If offered, I would
(be eating etc.)

/kaite rōiti/

/kaite rōitu/

/— rōitus/

/— rōitas/

/— rōita/

/— rōitay/

11. Contingent Perfect Presumptive (If offered, I would
(have eaten etc.)

/kai rōiti/

/kai rōitu/

12. Present Progressive. (I am eating etc)

/kaisi aci/

/kaisi acu/

/— acus/

/— acas/

/— ace/

/— acot/

13. Perfective (I have eaten etc.)

/kai aci/

/kai acu/

/— acus/

/— acas/

/— ace/

/— acot/

2.7. Negative Transformation

There are two negative morphemes /nə/and/nai/which are used to negate the verb-form, both finite and non-finite.

2.7.1. /nə/occurs as prefix with—

(i) the Radical and Non-aspective Simple-forms of the finite verbs (e.g./nə ka/Dont eat,/nə kaili/I did not eat).

(ii) the non-finite verbs (e. g./nə kai/having not eaten,/nə kaile/if he does not eat).

and as prefix or infix with—

(iii) the Aspective Periphrastic-forms other than the Pr. Prog and the Perfective (e. g. nə karte rōili/I was not doing).

As an infix it occurs between the main Vst. and the Auxl. (e. g./karte nə rōili/I was not doing).

The following modifications occur in Non-Past forms with /nə/prefixation

(i) The Tense-indicator is deleted. (e. g./nə karbi/-/nə kari/I shall not do,/nə karsi/-/nə kare/He shall not do).

- (ii) In 2nd and 3rd Personal forms the usual P-N affixes of the Non-past constructions are replaced by a separate set of affixes. In the case of 2nd Person the replacement is done with the P-N affixes for the past-forms, but in the case of 3rd Person a specific set of affixes are used.

e. g. 2nd, pers.	sing./nə+karṣu/	/nə karu/ (cp. past/kəlu/)
	plu./nə+karṣa/	/nə kəra/ (cp. past/kəlas/)
3rd	sing./nə+karṣi/	/nə kare/
	plu./nə+karbay/	/nə kəre/

2-7-2./nai/ occurs as a suffix more regularly with the following forms—
Imperative (/kə nai/), Non-assertive Simple Past-form (/kəli nai/), Pr. Prog. (/kəri nai/) and Perfectives (/kəri nai/).

In the negative transformation of the Pr. Prog. and the Perfective forms the following features are notable.

- (1) The Auxl./ac/ is replaced by its negative counterpart /nai/
- (2) The main Vst. drops out all its set affixes and takes a separate set of P-N affixes, similar to that of Simple Past-forms. As a result of that there occurs no contrast between the Pr. Prog. and the Perfective negative forms. e. g. /karṣi aci/ I am doing, and /kəri-kəli aci/ I have done /kəri nai/ I am not doing /I have not done.

—Notes—

In Oriya negative transformation is also done with /nə/ and /nai/ or its variants /nahi, nei, ni/ affixation. /nə/ occurs as prefix or infix and /nai/ occurs as a suffix. /nai/ when occurs in the Pr. Prog. and Perfective forms in place of the Auxl./ac/ is declineable as it takes P-N affixes. Elsewhere it is indeclineable.

e.g. /kərunai/ I am not doing /kəruna/ We are not doing /kərinə/ We have not done /kəri nahiti/ They have not cp. /kelimai/ I did not do /kəlu nai/ You did not do.

(For details please refer to the paper 'Negative Conjugation in Oriya' by K. Mahapatra in Orissa Historical Research Society Journal, Vol. VII, No. 1).

2-8. Causative Transformation

An ordinary verb-form forms a causative in two ways—(i) through the morphological process of affixing a causative morpheme to the base and/or (ii) through the syntactic process of compounding the causative form of the Vst. /kə/ (to do) to the nominal derivative form of the Vst.

e. g. /rāḍ/ to cook (i) /rāḍaila/ Caused to cook.

(ii) /rāḍa kəṛaila/ ..

There are two causative morphemes in Desia—/a/ and /i/ which are in complementary distribution.

2.8.1. /a/ occurs as a suffix.

Consequent upon this suffixation the following morphophonemic features occur in the verb-forms.

(i) In the Vsts. ending with consonants the causative suffix is extended with the thematic vowel /i/.
e.g. /mar/ to beat /mars/ He will beat /marais/ He will cause to beat.

(ii) In Vsts. of the—CV—Pattern the stem vowel changes in the following manner.

/e/, /o/-/u./ e.g. /ka/ to say /kaila/ said /kualia/
/so/ to sleep /soila/ slept /suaila/
/e/-/i/. /de/ to give /dela/ gave /diaila/
/a/-/u/. /ka/ to eat /kaila/ ate /kuaila/

(iii) In Vsts. of the—(C) VCVC—pattern the V² is deleted.
e.g. /alaj/ to choke /alaila/
/akar/ to dig /akraila/.

2.8.2. /i/ occurs only with the stems of the pattern—(C) VCVV—as an infix in between the—VV—sequence. Such stems are normally denominatives, intransitives transformed into transitives and primary derivatives.

e.g. /mul/ root /mulni/ to begin /muliai/ to cause to start
/pac/ to ripe /pacai/ to ripen /paciai/ "to ripen.
/gu/ /guai/ to roll up /gulai/ "to roll up

2.8.5. It is to be noted here that causative constructions are not possible with some verbs like /a/ to come, /o/ to be, /ac/ to be, /nic/ to deny, and in the case of some verbs causative transformation is possible only by syntactic process.

Note.

1. In Oriya the causative morphemes are /a/ or its allomorph /e/
2. The source of /a/ is O. I. A.—apə, M. I. A.—avə.

2.9. Passive Transformation

An active verb-form is transformed to a passive form by the syntactic process of compounding a subsidiary verb with the nominal form of the active base. The transformation also necessitates change in syntactic order and concord, such as, the object of the active verb becomes the subject of the passive form and the subject of the active form becomes the agent of the passive form.

In Desia the Vsts. /o/ and /ja/ participate in such compounds as subsidiary verbs.

Passive verbs are used where the subject or the 'actor' is not specified.

e.g. /se corke darla/ He caught the thief
/cor tar-ate dara-oila/—The thief was caught by him
/cor gojek dara-gola/—A thief was caught

2-10. The Verb-stem

The Vst forms the base of a verbal construction to which the conjugational affixes are added.

The base is easily identified from the 2nd Person Sing. Imperative forms, e. g./kar/to do/ kār/ you do.

The Vst may be a basic free-form or its derivatives which are obtained through various grammatical processes, such as affixation, internal change, suppletion and juxtaposition. Hence, there are three types of base in Desia—Simple base, Derivative base and Compound base.

2-10-1. Simple base

Verb-stems made of single morpheme (roots) taken as base are regarded as simple base.

These stems are of two types—transitive and intransitive. The intransitive form the neutral base and do not take object. They can form active base by being transformed into causative forms. The *transitives* form the active base and can take object.

The shape of these stems are either monosyllabic or disyllabic.

The shape of the monosyllabic stems are as follows:—

Phonemic shape	Evidence
1. V	There are only two stems—/a—/to come, /o—/to be
2. CV	There are 17 stems in all having following variations in-V-position. V as /ə—/kə/ to say, /bə/ to bend, /rə/ to remain, /a—/ka/to eat, /ga/to sing, /ja/to go, /pa/to get, /ba/ to wear long. /i—/ci/to touch, /ji/to live, /si/to sew. /e—/ce/to jump, /de/to give, /ne/to take. /o—/do/to wash, /bo/to carry, /so/to sleep.
3. VC (C)	The—V-may be any vowel, /ot/to wear, /inɪ/ to walk
4. CVC (C)	The—V-may be any vowel, /mər/to die, /manɪ/trample.

The structure of the disyllabic stems are as follows:—

1. (C) VCVC	V ¹ -any vowel, V ² /ə/or/ɪ/, /agel/to be excess, /ukal/to vomit
2. (C) VVC	Among 8 stems available 6 have /u/, 2 have /a/ as V ² . auj/recline, /iər/to reprimand, /duər/to carry.

2-10-1-1. Stem alternations occur in these types of base in morphological constructions in the following manner:—

(1) All monosyllabic stems ending in vowels, i.e. of [V] and [CV] patterns, are extended with the addition of the thematic vowel /i/ when they take conjugational suffixes other than imperative affix/-/.

.g./kə/ /kəisi/He will say, /ga/ /gaili/I sang, /si/ /siisu/ You will sew.

However, the extension does not occur (a) in the stems /ja, de, ne/ before the future tense affix /b/ and (b) in the stems /de, ne/ in past tense inflection. e.g. (a) /ja/ /jibi/ I shall go, /de/ /debu/ we shall give, /ne/ /nebay/ They shall take.

(b) /de/ /deli/ I gave, /ne/ /nelus/ you took.

(2) The following stems of (V) and (CV) patterns have allomorphic variations in the following manner:—

/e, a/-i/-/ a,o/-u/.

The change of stem-vowel occurs mostly in the 2nd Pers. Imp. and Negative customary forms.

Stem	Allomorph	Distribution	Evidences
/a/	/as/	In Perf. forms	/asi-aci/ I have come /asi-raili/ I had come.
		In 2nd Pers. Plu. Imp. 3rd Sing. Plu.	/asn/ You come. /aso/ Let him come /aset/ Let them come
		In Negative forms	/nə-asi/ I do not come
/o/	/ə/	In negative forms	/nəy/ He is not, /nəu/ We are not
	/u/	In negative forms	/nuas/ You are not.
		In 2nd, 3rd Pers. Plu. Imp. forms.	/ua/ You be, /uat/ Let them be.
/kə/	/ku/	In 2nd Pers. Plu. Imp. and Neg. forms	/kua/ You tell /nə kuas/ You don't tell.
/ka/	/ki/	In verbal nouns	/kia/ Eating.
/ja/	/ji/	In 1st Pers. Sing., Plu. 3rd Pers. Plu future forms.	/jibi/ I shall go /jibu/ We shall go /jibay/ They shall go
		In verbal nouns	/jibar/ Going.
/ʃe/	/ʃi/	In 2nd 3rd Pers. Imp. and Neg. forms/	/diā/ You all jump /ʃeə/ Let them jump /nə-ʃie/ He does not jump
/de/	/di/	In 2nd Pers. Plu. Imp. and Neg. forms	/dias/ You give, /nədias/ Don't give.
/ne/	/ni/	Do.	/nias/ You take, /nənias/ Don't-
/do/	/du/	Do.	/duas/ You wash, /nəduas/ Don't
/bo/	/bu/	Do.	/buas/ You carry, /nəbuas/ Don't-
/so/	/su/	Do.	/suas/ You sleep, /nəsuas/ Don't-
/lə/	/lu/	Do.	/luās/ You bend, /nəluās/ Don't-
/rə/	/ru/	Do.	/rua/ You stay, /nərua/ Don't stay.

3. The stem /ja/ has suppletion in Simple Past-forms as /ga/; e.g. /gali/ I went, /galus/ You went.
4. The stems /kər/ and /mər/ drop the final /r/ in Simple Past-forms e.g. /kəli/ I did, /məli/ I died.
5. In disyllabic stems of the pattern [(C)VCVC] the V² is deleted due to the operation of the vowel reduction rules.

(i) Deletion of /ə/ occurs when any vowel follows as affix. e.g. /ərej/ to earn
/erja/ earning, /ərju/ earning man, /ərjila/ he earned, /ərjo/ let him earn,
nə-ərje/ he does not earn.

(ii) Deletion of /a/ occurs when /a/ follows as an affix. e.g. /ugaɾ/ to open
/ugta/ opened.

2-10-2 Derivative base.

Verb-stems derived by the combination of derivational affixes to the base morphemes are called derivative base. These are of two types—(1) Primary Derivative base, (2) Secondary Derivative base.

In Primary-derivatives the base-morphemes are derivationally bound-morphemes whereas in Secondary-derivatives the base-morphemes are stems.

Primary Derivatives-Base-morpheme + /i, ai, iai/.

Examples—/əl/ /əlai/ to sway, /gu/ /guai/ to roll up, /oc/ /ocai/ to lay bed,
/*/cal/ /calai/ to sift, /jul/ /julai/ to stumble, /tiN/ /tiŋai/ to erect, /dæg/ /dagei/ to jump,
/nij/ /nijai/ to weed, /ku/ /kui/ to rot, /jut/ /jutiai/ to join.

SECONDARY DERIVATIVES.

2-10-2-1 Denominative-base.

V_{gts} derived from substantives are called denominatives. The derivation process involves affixation of /l/ or /ai/ with the substantive stem.

e.g. /at/ hand	+l /atəl/ to touch
/isa/ envy	/isal/ to envy
/ag/ front	/agəl/ to obstruct
/kop/ anger	+ai /kopai/ to be angry
mul/ root	/mulai/ to begin
/kam/ work	/kamai/ to earn wage
/santi/ peace	/santai/ to make peace
/meləc/ he-goat	/melcai/ to castrate

2.10.2.2. Causative-base.

The causative-bases are derived from the simple bases by the addition of the causative morphemes /a/or/i/.

/i/occurs with stems of the pattern [(C)VCVV] as an infix between the-VV-sequence, e. g./ga:ai- /gaʔai-/to rollup. /a/occurs elsewhere, e.g./s- /to sew /se si:la/He caused to sew,/kəʔ-/to do /se kəra:la/He caused to do.

2.10.2.3. Negative-base.

The negative-bases are derived from the common Vsts. by prefixing the negative morphemes /nə/or /nai/.

There are two negative verbs in Desia-/nəo/'not to be' and/nic/ 'to deny' which are derived from the Vsts./o/and/ac/by the prefixation of/nə/and/nai/ e.g./nəo/ /nə o/

/nic/=/nai+ac-/

In Oriya exactly similar verbs are found as /nuhe/ /nə+he-/and/nahici /nai+əch-/.(The later form is found rarely in ancient poetry)

It may be noted here that—

(1)/nic/has regular conjugation like any other Vsts.

(2)/nəo/has conjugation only in customary category.

The following morphophonemic changes occur in its conjugation for different person and number due to the operation of vowel reduction rule- [ə+o/u=ə/u].e.g.

1st P.Sg	/nə+oi/ /nəi/	Plu./nə+ou/ /nəu/
2nd	/nə+ous/ /nəus/	/nə+usa/ /nəus/
3rd	/nə+oe/ /nəe/	/nə+uət/ /nəot/

Note

1.In all the above types of derivative-base having the shape of [(C)VC(C)V] the final—V—,which is invariably/i/,is deleted when vowel-suffixes of P-N category are added for the inflection of Imp. and Negative form e. g./ocai/ to lay bed /nə ocai/I shall not/nə ocaus/You. oca/you do./ocaət/Let them do

2.10.3. Compound-base.

Compound-base is formed by juxtaposing two stems.The first member of the compound may be a verb or a noun stem, but the second member is necessarily a verb stem.The first member occurs in its stem-form or in non-finite verb-form and the second member takes the inflectional affixes of the finite verb-form.

In the compound-base the second Vst only subserves the meaning of the first stem.Hence, the first element is to be treated as main verb and the second as auxiliary or subsidiary verb.

Desia compound-bases may be divided into the following three groups for the convenience of their treatment from morphological as well as syntactical points of view.

2'10'3'1. Conjugational Compound-base.

Desia finite verbs of the aspective categories may be treated to be compound verbal phrases. In these constructions two Vsts. participate. The main Vst. occurs with the aspective affixes as the first member and the auxiliary Vst. occurs as the second member with the inflectional affixes for tense /mood, person and number. The combination of these two stems may be regarded as compound-base.

e.g./kər/ /kərsi aci/I am doing/kəri rəlli./I had done.

2'10'3'2. Reduplicative Compound-base.

In these types of base the first member is the reduplicated form of the main Vst. and the second is an explicator. The reduplication may occur in the following three manners—

(i) When the bare stem is reduplicated that indicates simple repetition of the action referred to by the Vst. e.g./mar/to beat /mar mar kərsi/He beats repeatedly.

(ii) When the stem is reduplicated with aspective affixes that indicate prolongation of the action.

e.g./marte marte nēla/He took him beating incessantly.

(iii) When the reduplicated stem occurs first with the nominal affix/a/ and next with/i/that indicates reciprocal action or varieties of similar action e.g./mara mari oibai/They will beat each other.

/mara mari kərbai/they will beat and assault in similar ways.

2'10'3'3. Stylistic Compound-base.

Common simple verbs are sometimes found ineffective in giving expression to certain subtle senses. In those circumstances subsidiary verbs are employed to convey the desired senses. These subsidiary verbs modify or strengthen the meaning of the main verb. Hence, these may be better called as explicators. These are employed to indicate the following senses—ability, completion, compulsion, continuation, commencement or termination of action, suddenness, accomplishment, intensity, probability, prohibition, passiveness, vehemence, intention, causation etc.

A list of some common explicators in Desia is given below.

/a/to come—Abilitive, e.g./kəri-aisi/knows how to do.

Suddenness of commencement or intensive-e.g./dəbtī aila/He came fastly.

/ac/to be. Conjugational, indicative of present tense.

e.g./kərsi-aci/I am doing.

/an/to bring. Adverbative, e.g./peli anla/He pushed him in.

- /ut/to rise up. Intensive, e.g./mati uŋa/He became furious.
- /o-/to be. Passive (impersonal) e.g./kia oila/ Eating was done.
Syntactive, e.g./Sākāt oila/It was narrow.
- /kæ/to do. Causative, e.g./bāda kairila/He caused to bind.
Syntactive. e.g./Kam kēla/He worked.
- /ja/to go. Passive, e.g./Kui gala/It became rot.
Compleative-/kai gala/He devoured.
Inceptive-/māri jao/Let it die.
- /dar/to hold. Continuative. e.g./kaibar darla/He went on eating.
/de/to give. Intensive. e.g./kai dela/He ate away.
/de/to
Benefactive. /kuai dela/He fed/
Syntactive. /kan dela/He cavedropped.
Adverbative. /duari dela/He transported.
- /ne/to take. Intensive./urli nela/He stripped off.
Ego—Benefactive. /kai nela/He ate to content.
Adverbative. /olaite nela/He carried hanging.
- /nic/to deny. Negative. e.g./kaibar nicla/He refused to eat.
- /pakai/to throw. Adverbative./kādi pakaila/He cried out.
Benefactive. /soi pakaila/He plunged him into sleep.
- /pa/to get. Acquisitive. e.g./deka paila/He found out.
Syntactive. /kāṣa paila/The thorn pierced.
- /par/to be capable. Abilitive./kari parsi/ He can do.
- /mil/to be available. Acquisitive. /deka mīsi/Meeting (with him) is possible.
- /rə/to remain. Conjugational. /kari rāli/I had done.
Statical /karte rə/You continue to do.
- /lag/to be engaged. Inceptive (involvement)
e.g./kaibar lagla/He continued in-eating.
Syntactive./uca/ lagla/He felt restless.

There are some specific explicators in Desia which combine with particular nominal or verbal stems to convey certain definite meanings. A list of some such explicators is given below.

- /ka-/to bring out./aki ka-/to vomit out by inserting finger.
- /dar/to hold./kop dar-/to be angry./mul dar-/to start a work.
- /ṣak/to lift./kakal tek-/to cough.
- /ban/to break./ṣas ban-/to stretch limbs.

/mar/to bent./pani mar-/to rain,/tapli mar-/to clap.

/mala mar-/to clean field for plantation.

/paɪ/to tear,/təŋ paɪ-/to gape,/ai paɪ-/to yawn.

/pāc/to plan./ākar pāc-/to be jealous.

/mīṭək/to twinkle./āki mīṭək-/to wink.

/aləɪ/to turn back./jib aləɪ-/to stutter.

/pijai/to open./kata pijai-/to disclose a secret.

/kep/to jump./ulal kep-/to put forth flames.

/oɪ/to put on./pād oɪ-/to set trap.

/bād/to bind./gər bād-/to marry./ḍabu bād-/to deposit cash

/leka bād-/to make an account./dos bād-/to accuse.

/mei/to free./kəria mel-/to wear napkin./gəṭər mel-/to

perform rites to free the spirits./pilka mel-/to sprout new soots.

/rəc/to make./kəs rəc-/to colour./kauɪ rəc-/to arrange a load for carrying with a staff.

/beɪ/to pick up./gəɪ beɪ-/to open a knot.

/kalai/to scorch./giti kalai-/to tickle.

/juɪ/to wring./tənd juɪ-/to carry tells.

/puɪ/to bloom./jal puɪ-/to sweat.

/upəɪ/to sprinkle./tuk upəɪ-/to spit out.

/ret/to polish./dāt ret-/to brush.

/pil/to squeeze out./dud pil-/to milk.

/əp/to admit./dos əp-/to admit a fault.

/jik/to drag./nak jik-/to blow out nose./pani jik-/to draw water from a well.

/taɪ/to sheaf./paɪa taɪ-/to saw.

/capai/to press./pani capai-/to irrigate or hold water in the field.

/uɪ/to rise./pepul uɪ-/to bubble.

/bəɪ/to sit./buna bəɪ-/to shrink./bana bəɪ-/to paint.

/buɪ/to sink./beja buɪ-/to lose sense, consciousness.

SYNTAX

3.0. In Desia we come across various types of sentences. We may broadly place them in two categories—(i) Major sentences, and (ii) Minor sentences.

3.1. *Major sentences* may be further divided into the following three types—
(1) Simple-sentence, (2) Compound sentence and (3) Complex-sentence.

The above division and subdivision of sentences are based on the occurrence of clauses in the sentences.

Clauses are the largest constituent units of a sentence. A clause means a 'maximal unit of utterance' which is normally 'carried by a particular intonation—cantour'.

There are two types of clauses—(1) Independent clause and (2) Dependent clause.

An *Independent-clause* can occur in isolation without entering into any further construction. But a *Dependent-clause* occurs only as a part of a larger construction; i. e., a sentence. A structurally independent-clause is treated as a dependent-clause when it occurs in a larger construction containing two or more clauses. This type of subordination of an independent-clause is termed as paratactic.

Clauses are analysable into its constituents, called, *Phrases*, which are of several types, such as, Noun-phrase, Adverbial-phrase, Emphatic-phrase, Vocative-phrase, Verb-phrase, etc.

In a sentence where number of clauses are strung together, the main-clause contains a complete verb-phrase and the subordinate-clauses contain incomplete verb-phrase. Occurrence of other types of phrases is not obligatory in any type of clause.

3.1.1. Simple-Sentence.

A simple-sentence is made of a single clause which is a main-clause. The favourite type of construction is Subject-Predicate variety. It may be noted here that the subject can optionally be dropped if the predicate is a verb, because in Desia the subject is implicitly marked in the verb (e. g./kaili/I ate./kaila/He ate.)

The verb in the predicate position may be an intransitive verb (e. g./muḡ bosi/I sat) or a transitive verb with an object (e. g./muḡ take dekli/I saw him).

In equational constructions where the predicate is not a verb, the predicate attributive may be a noun (e. g./mor nao kalupatar/My name is Kalupatar), an adjective (e. g./se maiji boḡe catur/That woman is very shrewd) or an adverbial (e. g./se upre muḡ tōle/He is at the top and I am at the bottom.)

3.1.2. Compound Sentence.

A compound sentence is a combination of two or more simple-sentences with or without connectives. e. g./se asla, muḡ gali/-se asla pare muḡ gali/I went after he came.

3-1-3. Complex Sentence.

Complex-sentences are made of one main-clause and one or more subordinate-clauses which are joined to it by parataxis, i. e., with the help of some special subordinating elements, such as—connective particles other than /ar/ (and)/ *je* (relative), relative pronouns, gerundial verb-forms etc.

Characteristics—

(1) Each clause is identified by a tentative or final pause at its end. Normally the main-clause is marked with the final intonation contour.

(2) The nucleus of a complex sentence is the main-clause which normally occurs at the final position and the prenuclei subordinate-clauses precede it in a sequential order. e. g./*se be:ae jai, al kari, man:ia buni sarle ; mu: rād-ba: kari,* take nei-debi/He, going to the field, ploughing the land, when finishes showing the millet-seeds ; I, cooking the food, shall carry to give him.

(3) If the subordinator is a conditional marker, not more than one subordinate-clause can follow the main-clause. e. g./*se dele, mu: nebi*/I shall take if he gives.

(4) If a subordinator occurs in the subordinate-clause, it is usually followed by certain anaphoric elements in the main-clause.

e. g./*se jere jaisi, mu: tene jibi*/Wherever he goes, I shall go there.

/se ja kaisi, mu: ra kōbi/What he says, that I will do.

(5) An Independent-clause can parenthetically occur within a major clause as a subordinate-clause.

e. g./*se pul-ia, je:ia toke kali de:aci, se:ta take deides*/

(That flower, which I have given you yesterday, you give that to him).

(6) A dependent-clause without any predicate can occur as a subordinate-clause anaphorically.

e.g./*tui aka ju:li, tui aka po eisu*/You alone will be the son-in-law, you alone will be the son.

3-2. Minor Sentence.

Minor sentences are elliptical constructions which do not contain all the constituent elements of a complete clause.

The following types of minor sentences are found in Desia

(1) Clauses without subject. e. g./*(tui) ao:come* !

(2) Vocatives. e.g./*e benai*/Oh, friend!

(3) Fragments of dialogues—

Question—/*jaisu*/Will you go?

Response—/*jibi*/I shall go./*i/yes, /nici*/No

Greetings—/*juar*/I salute you.

• Exclamations, Announcements—/*ci*/Fie on you./*ba*/well-done

3.3. Phrase and Word Order.

The sentence, the clause and the phrase are analysable to two of their immediate constituents, such as, topic and comment, subject and predicate, head and attribute. Although there is no restriction on selection of order, the most common habits are—the comment follows the topic, the predicate follows the subject and the attributes follow the head of a construction.

In simple-sentences the topic consists of the subject, and the comment is the predicate. But in complicated sentences the topic may be the object and the comment may include both the subject and the predicate.

- e. g./se bat kaila/He ate rice.
/se lok-la-ke, mui dekiaci/I have seen that man.

3.3.1. The Subject.

The subject slot is filled by nominals or equivalent phrases

Besides nouns and pronouns, the following form-classes may occur as subject

Adjectives—e. g./bæli kaila/The elder wife told.

Verbal attributes—e. g./sæNgeilaŋa beŋi-an/Bring that which has been stored.

Adverbials—e. g./biŋar bæŋe nirməl/The inside is very clean

Verbal-nouns—e. g./siuni bəl nai/Texture is not good.

The noun-phrases occurring as subject are endocentric constructions having nouns as the head, or nucleus. They are of two types—Co-ordinate and Attributive. In co-ordinate constructions the heads occur without attributes. They may be additive type having two nouns just juxtaposed or joined by a connective, (e. g./maŋi-mənu/ husband and wife, /ma ar pila/mother and child, /po ki ji/son or daughter) or appositive type having two nouns serving each other as head and attribute (e. g./mui papi/I, the sinner, /mali po/member of the gardner's family). In attributive constructions the head occurs with some modifying attributes.

The attributive expansions of the head may be anticipatory or sequential

The following types of anticipatory attributive expansions are found in Desia.

Attributive adjectives—e. g./bu.a māke/ The old monkey.

Demonstratives—e. g./se pila/That boy.

Pronominal derivatives—e. g./emta kata/Such story.

Numerals—e. g./jo,ek am/Two mangoes.

Genitival noun—e. g./gəŋe pəl/Own tree's fruit, /tar gai/His cow.

Verbal derivatives—e. g./kuila am/Rotten mango, /kaibar lok/The person to eat, /cəŋi bai/Steep path, /nai-kəru balu/Dancing bear.

Only numerals and the determinative/ta/occur as sequential expansions.

e. g./pila goŋek/One boy, /lok-ŋa/The man

3.3.2. The predicate

The predicate slot is filled by verbs or equivalent phrases.

A complete verb occurring as the nucleus can have the following types of expansions—

Demonstratives—e. g. /mui seita kəli/ I told that.

Negative markers—e. g. /nə kəla/ /kəla nai/ He did not do.

Noun phrases with case-suffixes—e. g. Instrumental- /mui (əN-sə) ge marli/ I beat with the stick.

Locative—/se gəle aca/ He is in the village

Ablative—/tui gəre-uni an/ You bring from home

Non-finite verb-forms—

Nominals—/bəte kəa kaila/ He ate a real big eating

Infinitives—/se kaibar gala/ He went for eating

Gerundials—/mui mari palaili/ I ran away having beaten

Conditional—/mui parle kərbi/ I shall do if I can

Adverb of concomitant action—/se kaitte galani/ He is going while eating.

Finite-verbs—/mui kərbi kəli/ I told 'I shall do'.

Adverbials—/ebe aila/ He came now, /iti aila/ Came here, /enta kəla / Did like this, /etek dela/ Gave this much.

In equational constructions the following non-verb forms occur as nuclei in predicate position with or without attributive expansions—

Noun—e. g. /seja mānus/ That is a humanbeing

Adjectives—e. g. /seja sundar/ That is beautiful.

Adverbials—e. g. /se agtu mui poc/ He is first, I am next.

3.3.3. In *objective* constructions the normal order is —Subject-Object-Verb. But instances of Object occurring before the Subject are not rare. (e. g. /mui take marli -take mui marli/ I beat him) Sometimes the change in order affects the sense to some extent, e. g. /mui am kai-aci/ I (not anyone else) have eaten mango, /am mui kai-aci/ Mango (not anything else) I have eaten.

If there are two objects the indirect object occurs first.

e. g. /mui take am deli/ I gave him mango.

The object may be nominals, endocentric noun phrases, verbs or clauses.

e. g. Nominals—/ *se bat kaila* / He ate rice.

Noun phrase —/ *se sukla-bat kaila* / He ate dried rice.

Verb —/ *se kaibake kaila* / He told to eat.

Clause —/ *se kaila sukla-bat kaiba karap* / He told it is bad to eat dried rice.

3.3.4. The following diagram represents the favourite order of occurrence of the subject and predicate with possible expansions.

ji					am kaila				
Ramər	sei	kana	ji	ta	kali	jotek	pakla	am	kaila
								am	kaila
					object					verb
subject					predicate				

[Ram's that blind daughter, yesterday two ripe mangoes ate]

3.4. Agreement

In Desia syntactical constructions, the attributive adjectives, though irregularly, agree with noun as regards gender and the verbs regularly agree with the subject as regards person and number.

e. g. / *maijita gəndri* / Woman is nasty,

/ *mənuṣṭagəndra* / Man is nasty. / *mui kaili* / I ate, / *tui kailus* / You ate, / *se kaila* / He ate.

When there is a string of subjects, the verb agrees with the person and number of one of the subjects. Generally, the verb agrees with the 1st pers. when other persons occur along with it and with the 2nd pers. if the 3rd pers., occurs with it e. g. / *tui, se ar mui galu* / You, he and I went.

/ *se ar tui galas* / He and you went.

The verb-form governs the selection of any particular case form of the noun or inflectional form of the verb-stem.

e.g. / *kaila take maila* / The jackal killed him

/ *se kaila ate mēta* / He was killed by the jackal

/ *se doila* / He washed, / *tar doia oila* / His washing was done.

3. 5. Particles :

The particles which occur with the subject or in the predicate are listed below. Most of these morphemes are unexpandable link words and have different functions depending on their position in the sentence.

Interjections —

- / ja / (Note of refusal)
- / cʰ / (Note of condemnation)
- / baʰ / (Note of appreciation)

Injunctives —

- / be / -e. g. /take des be / Give him.
- / ganɖe / -eg. / kene galusni ganɖe / Where are you going ?

Invocatives —

- /e/ -e. g. /e benai / Oh, friend !
- /re/ -e. g. /re benai / Oh, friend !
- /o/-e. g. /o benai / Oh, friend !

Emphasizers —

- /se/-e. g. /moke-se kaila / Told me particularly
- /e/-e. g. /mad e unbi / Shall bring wine too.
- /ta/ -e. g. /tui tã kailus / You, indeed, told !

Affirmatives —

- /ã/, /oy/- /əyi - Yes.

Negatives —

- /na/, /nai /—/ naini / -No.

Interrogatives —

- /kai / What, / ki / What, / kene / Where, / kon / Which etc. e. g. / deisu kay / Will you give ?/ debi ki / Shall I give.

Determinatives —

- /ta /—/ ti /-e. g. /lok-ta / That particular man.
- /ti / indicates diminutive sense.)

Modulators —

- /ta/ -e. g. /dele tã nebi /How can I take unless he gives ?
- /ta / e. g. /moke kai de ta /Tell me for God-sake.
- /ni / -e. g. /moke de-ni / Please give me.
- / ti / -e. g. /moke de-ti / Give me first.
- /je /-e. g. /tui kailus je / Did you not tell!

Adverbatives —

In addition to the pronominal derivatives listed in the section 1. 2. 4. the following may be mentioned here.

Adverbs of time —/aji / today, / kali / tomorrow, / ebe / now, / pæc / afterwards etc.

Adverbs of manner —/dire / slowly, / dape / fastly, / e para / like this, / begi / quickly. etc.

Adverbs of quantity —/ aka / alone, / una / less, / ødik / more, / jak / all, mulke / entire etc.

Adverbs of place—

/agtu/first, forward/pæc/last, backward,/læge/near,/durke/far,/baar/outside, /bitar/inside,/iti/here, /siti/there,/upər/ top,/təl/bottom/muan/frontyard etc.

Prepositions and Postpositions—

/unu/other, /arkər/another, /bine/separate, different/sæje/certain, /leka/at the rate of ,/para/like, /sæte/in truth etc.

Conjunctives—

Copulatives—/ar—ari/and	e.g./se as mui/He and I
/puni/again	(It is used in narrations)
/ni/and	e.g./kəlia ni bag ni mærigalai/The jackal and the tiger died.

/misa/also, although

e.g./dele misa nelanai/Did not take even though offered

Resultatives—/sina/e.g./kəille sina jibi/shall go provided I am told

/matər/but

/ele/if, /na-ele/if not

Alternatives—/ki/e.g./bat ki pej/rice or gruel

/na/—bat na pej/ rice or gruel

/ki-na/—/deisu ki na/will you give or not

Causatives—/kəri/e.g./kai kəri gala/Went having eaten

/boli/—/jibi boli kəili/Told to go

/gini/—because of

/lagi/—for the sake of

kaje/—for the reason

/tebe/—then, for that reason

/səri/—soon after that

e.g./dele səri jibi/shall go as soon as he gives

APPENDIX

3.6. Sample Sentences with Grammatical Analyses

1. /goŋe toki dui maiji mənus rəlai/

[one girl two wife husband they-stayed.]

There lived a couple with a daughter.

/goŋe.....mənus/—Attributive noun phrase; Subject.

/goŋe/one Numerical adjective

/toki/girl Noun

/—/ Copulative/and/dropped

/dui/two Numerical adj.

/maiji mənus/husband and wife,—Additive noun phrase.

/maiji/woman Noun

/mənus/man Noun

/rəlai/they-stayed,—Finite verb; Predicate

/rə/to stay Verb-root

/i/ —Thematic vowel occurring before affixation

/l/ —Past tense indicator

/ay/ —P-N suffix for 3rd P. Pl.

2. /se mənus ɣət jibi boli barla/

(That man guest I-shall-go thus he-came-out)

The husband started out for visiting the relatives.

/se mənus/ Attributive noun phrase; Subject.

/se/that Demonstrative

ɣət jibi/ Parenthetic independent clause.

/—/ /mui/the subject is dropped

/ɣət/guest Noun

/jibi/I-shall-go. Finite verb

/jə/to go Verb-root, allomorph of /ja/.

/b/ Future tense indicator

/i/ P-N suffix for 1st P. Sg.

/boli/thus said Conjunctive particle
(Quotation marker)

/barla/he-started-out, Finite verb

/bar/to come out'. Verb-root

/l/ Past tense

/a/ P-N suffix for 3rd P. Sg.

- 3./toki ar tar ma bejorna [ane jai āk-marlai.....
 [girl and her mother bejorna at having-gone they--shouted]
 The mother and the daughter going near the bejorna (place at the village outskirts for throwing impure things) shouted at him from behind.

/toki ar tar ma/	Additive noun phrase; Subject.
/ar/and	Copulative particle
/tar/her, his	Possessive pronoun
/ta/	Oblique base of 3rd P. Pron. /se/
/r/	Genitive case affix.
/bejorna...jai/	Subordinate clause
/bejorna [ane/	Noun Phrase
/iane/near	Adverb of place
/tan/place	Noun
/e/	Locative case affix
/jai/having gone	Non-finite verb
/ja/to go	Verb-root
/i/	Gerundial perfective
āk marlai/shouted	Compound verb
/āk/loud call	Noun
/mar/to beat	Verb-root; here subsidiary verb
/lai/	Past/l/plus 3rd P. Pl. P-N suffix.

- 4./Patli gole barni gole māgi-an/
 (earthen-pot one broom-stick one you-bring)

"Please bring from them (as presents) one earthen-pot and a broom-stick."

/patli.gole/	Object
/gole/one	Unit marker; adj
/—/	/tai/ the subject is dropped
/migi an/	Verb
māg/ to beg	Verb-root
/i/	Gerundial perfective
/an/to bring	Verb-root
/—/	Imperative suffix for 2nd P. Sg.

- 5./anbi anbi koi se mōnus bari-gala/

(I-shall -bring having-said that man went away)

The man promising them to bring the things went away

/anbi/I-shall bring	Finite verb
	Vst/an/+ /b/future+ /i/1st P. Sg.
/koi/having said	Non-finite verb
	Vst/ka/to say+ /i/ Gerundial perfective
/se mōnus/that man	Attributive noun phrase; Subject
/bari-gala/went away	Finite verbal phrase
/ga/to go	Suppletive form of the verb /ja/in Past

6. /duma sunti-roila məsne-uni/
(ghost was hearing from the graveyard)

A ghost was listening to them from the graveyard.

/sunti-roila/he-was listening. Finite verb, Past imperfect

/sun/to hear Verb-root

/ti/ Imperfect aspect

/rə/to remain Auxiliary verb

/məson/Graveyard Noun

/-ne uni/ Ablative case affix. (Locative-e+uni)

7. /bejornar baɳni patli dari-kəri bari-aila Se mənuser gərə/
of bejorna broom earthen-pot holding came out man's house that-in/

He came to that man's house carrying the broom-stick and earthen-pot from the bejorna.

/dari-kəri/carrying Non-finite verb

/dar/to hold Verb-root

/kəri/having done Conjunctive particle

/bari-aila/came out Compound finite-verb

/bar/to come out Verb-root

/a/to come Verb-root

/gərə/into the house Noun phrase

/gar/house

/e/ Locative case affix.

8. /kəila ugaɳ toki aili mui/
(said-he open daughter came I)

He said, 'Open the door, daughter! I have come back.

/kəila/he said Finite verb

/ugaɳ/open Imperative form with /-/ affix.

/toki/daughter Vocative

/aili/I came Finite verb (Vst/a/+/1/past with/i/P-N.)

/muɳ/I... 1st person pronoun.

9. /Kapat, ugaɳlay, take rād-baɳ kəri delay/

(door theyopened to him cooking having done they-gave)

They opened the door, then cooked and served him food.

/rād-baɳ Tag-word

/rād/to cook verb-root

/baɳ/to serve "

- 10./ Jete bat dele Kaisi-ace/
(as much rice if-given he -is-eating)

He ate as much rice as they gave him.

/Jete/as much	Pronominal adjective from relative pron./Je/
/dele/if given	Non-finite conditional verb
/de/to give	Verb-root
/le/	Conditional conjunctive.
/Kaisi-ace/he is eating	Finite verb
/Ka/to eat	Verb-root
/i/	Thematic Vowel
/si/	Non-Past tense affix
/ac/to be	Auxiliary verb
/e/	P-N suffix for 3rd P.Sg.

- 11./ toki koila seta baba nay nya/

(girl told that one father not mother).

The daughter said 'Mother ; that man is not my father.

/seta/that one	Demonstrative
/se/he	3rd person pron.
/ta/	Determinative particle
/nay/he is not	Finite verb
/na/	Negative morpheme
/o/ to be	Verb-root
/e/	P-N suffix for 3rd P.Sg.

- 12./ baba ale moke kandek deita/

(father if-had-been to-me a-portion he-would-have-given)

'Had he been my father, he would have given me some food.'

/ale/	Conditional conjunctive particle
/moke/to me	
/mo/	Oblique base of 1st person/mui/
/ke/	Accusative case affix
/kandek/	Fractional adj. (/kand/-piece, /ek/one)
/deita/	Finite verb
/de/to give	Verb-root
/ta/	Contingent/ t /+ /a/3rd P. Sg. P—N affix.

13./ seja kai goje quma para/

(that-one what one ghost likely)

'That one is most likely a ghost'.

/kai/what Indefinite pron.

/para/like Comparative particle

14./ se ma ji ar goje gore jai puri-delay/

(that mother daughter another house-in having-gone entered)

Then the mother and the daughter took asylum in another house.

/se. .ji/ Subject

/se/that Demonstrative

/ma-ji/ Additive noun phrase

/ar/ another

/puri-delay/Compound finite verb

/pur/to enter Verb-root

/de/to give Subsidiary verb conveying accomplishment. of the action with intensity.

15./ selok kailai-enti bejorna jai qakbar nai/

(they told like-this " having-gone calling-to not)

Those people told them, it was not proper to shout like that near the bejorna

/selok/they 3rd person plural

/se/ Demonstrative

/lok/folk Noun

/enti/like this Pronominal adj. from/e/this

/qakbar/calling Infinitive

/qak/to call Verb-root

/bar/ Infinitive affix (nominal/ba/+ /r/genitival)

/nai/not negative verb.

DESIA
A TRIBAL ORIYA DIALECT

SECTION-II
TEXT

DESIA-TEXT

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INTRODUCTION

Desia is a spoken dialect. There is only a single booklet in the dialect entitled 'Nuten Cait Pærb Git', published by Bikasa Pratisthan, Jeypur, pages—33, which contains about 70 stanzas of Kindri-git and a story written by Sri Ramanatha Panda. Two other booklets published earlier by the same author under the titles 'Cait Pærb Git' and 'Pani marigola jhai' are standard Oriya compositions having occasional occurrence of Desia words.

The materials compiled in the corpus here have been collected straight from the lips of the Desia speakers during the field-studies undertaken in between 1963—67. Most of these were tape-recorded and the rest were noted down in long hand from the speeches of the following persons—

1. Dundu Hanthal—Nandapur, aged 45, literate, Rona by caste, and Disari by profession. He is the main informant and has supplied bulk of materials.
2. Guta Pursuti —Serampur (9 miles from Nandapur), aged 30, illiterate, Rona.
3. Manguli (40) of Thuba, Shakuntala (20) of Khemoduguda and several other middle aged ladies from different villages under Nandapur Block who were taking training in poultry breeding during 1965 summer at Nandapur.
4. Samru Dora (40)—Nandapur, illiterate
5. Guru Mudli (50)—Semla (—4 miles from Nandapur), Parenga
6. Balaram (25) —Guru's son
7. Kilo Aita (50)—Kanchana, Parenga
8. Murli khila (30)—Tikrapada, Gadba
9. Dobek Pujari (25)Oringi (Kudumulguma) Dideyi
10. Ghasi Gudiya (25)Kanangi (Kudumulguma) Dideyi
11. Mangala Mudli (40)Cindri (Koraput), Bareng Paroja
12. Jamadar Naik (45)Kalapadi (Koraput), Bareng Paroja
13. Masamad Kami (40)Jharapali (Malkangiri), Koya
14. Lakhan Naik (25)Milimari (Malkangiri), Goud
15. Dom Majhi (40)—Gatisahi (Nawarangpur), Bhatra
16. Padlabh Bhatra (30)Haunli (Nawarangpur), Bhatra

Informations and specimens were also collected from several other persons who were encountered on the way, at market place, Bus-station, Collectorate and other office premises. Students of Nandapur Middle School provided some materials by participating in the competitions on writing stories and describing seasonal festivals in their own dialect.

The Corpus compiled here contain only selected pieces out of a large body of collected materials.

DESIA-TEXT

FOLK-TALES

I

Rivalry between the monkey and the jackal for marriage

makor. gojek am duni duni kaisi-ace/dun-bar-ja dunsu-ace, upre toli toli kailani/goje pa:ka padar dokri, tar nao bejai, jai kudrikori beisi-ace/Kolia tene-umi kukuta gojek cabikori aisi-ace liling liling/kolia dokri-ke dekla/—"kaija beilusni ata?"—"moke konja ata boila, moke ta kenai"/pace enetene dekla/kolia koila—"kaija deksi acus ata, mor nao kolu padar"/—"am beisi-aci/odek am odorsi-ace, odek taku odek opa"/—"upre ke acot tebe ata?"

—"konbele aili, kafa ele no eita ki, mui dunsu-aci boli no kositaki" lok nai/tui cog kina babu, du:nu jo:ek ele beji nebi"/

—"mui kemti kori cogbi ata ? e odarla am tui nei no parus ar cogi kori odraile ketek neisu ? gore ke acot je ? tui to gojek lok!"/

—"cog kina, parlapa-a boinebi je kaibi goje duidin para"/

—"cogikori dunle moke kaija deisu ata ?"/

"kaija debi babu, tor darom roile duni de"/

kolia bicar kola—"tor ji danti oi ace-gulai se:aja danti oi ace/tui take daki no ani tui goje lok ailus/mui jai tor juke"/dokri bama oigala—kolia kemti janla tar ji ace ! koila—"nai babu jo:ek duni de ki na"/kolia—"nai mui duni no dei/tui ro eji, mui jai daki anbi tor ji-ke/se am de ini moke boinebi je gore songei debi/dokri-kai boli jai kaisu babu ?/

Kolia—am beja je tamor aya boi boi taki golani/

kolia jorek amdari barigola dokri gori/makO: dunsu ace/dokri kola/ete par oilas, taku goje, opa goje odrai delus kailok boli cimra oigali/koliake kemti kori ebe ji debi/

ene kolia dokrir gore jibake tar ji koliake koila—"tui to kolia !"

"kolia koila—" cire guseti"/take am songe marla, palai aila dokri tane/kolia koila—"nai ata, nicla/ koila mui radba: kori roibi, sobulokor kaipai aibar ? tui duni des, tOmOr ata bejo"/ dokri—kaipai ase nai, nicla ?

koila—e.ema: am betlus ata ! kemti odarla ?

dokri—goje poben ailaje kendikor bangipara ailajie am gosri gala bole/

kolia—kaipai ar cogbi ta ? e am eka neba lok nai/

kolia amke mo:budla/dokri beja dalek/koliake koila—tekides babu munje/kolia—mui na pari ata / pace dui goje tia eikori tekidela/ kolia moja badi oila/ agapaca oi barigolani / da:gi ba:uni deklani / dokri boi na parlani boli ba:je ketai kori dokrike dala magla/ kolia—mor ta cokok bo / da:gi —kolia pusi —tar mui boi naibe/ aya ! tui se koliake kailagi suagi kolusni, marikori nekede ? kolia—moke kolia kosi—acus dangri ? tor aya to moke sorpidela, am duni des boli kolia/ mui to kolu padar !

davri—tui tã kolia, kemti kãri paiti kãri kuaisu moke ? kemti boji deisu

kolia—ã sefa dei na parbi !. tui moke rãibi boli kã/ kuakui oi gore
keɽlai/ tãokar pãce pãce makãr golani/ se jai cani upre cãgi dela ace/
kirãake akari dela, bitre ciɽgli kãri aɽu upre utãrã / rati oila / daɽgri
bicarla—naik ke mui jai kãibi, kolia moke biba ebo boli kãilani/ daɽgi
jai naik ke kolia—kemti bida ebi ? naik asi pãcarla kolia—kẽ : e dangti
—kẽ tui biba eisu/ e gore ke nai / tui eka juã tui eka po eisu /

kolia : mui boɽibat sãbu dei biba ebi /

naik : kebãe kãr—su ?

kolia : budar—din ciɽai debi boji dui din kojalã, a kori mui milaibi /

naik : daɽgi —kẽ kane deisu nan—gula, bauli, tin nake tinã mudil/
dãkrike deisu gu lãga / moke pani utrani boli goje kãdi deisu,
naik manti boli pãc—tã —tãNkã deisu/

kolia : moke kã nai babu, sãbu jomãibi/

makor sãbu sunla : e gialpo kolia biba oisi ki ?

kolia pãce dãkri—kẽ kolia—mui kalike goje gão—e jibi ata ! celi ambã
budar din sãbu dari aibi /

dãkri kolia—tui jomao je kutum man, kãniya ne.

Kolia barigola / makãr aɽu-e-uni bõkra-e u.õrã

makãr—ãfa !

dãkri — ke re babu ?

makãr —mui ki aia ! am dunideli beɽlus / ebe kolia-ke biba korsu be
tor ji-ke, moke nã deus be ? tor gor poɽãobi / tui ar mo-ke
nakra kãhusmi ata ! deisu ki nai ?

dãkri —tui tã makãr, se kolia / ebe se kãɽiboji jomãibãr golã ace / tui ar
kemti biba eisu be ? dui lãkor boji kora, kutum ka-ke sorpi
debai /

makãr — mui boji anbar /

barigala makãr / sãe ki dũisã makãr kãuɽi leuti boikori bari ailai / makãr
agtu ani keɽai dela / sãrisa mali satsora ar sobu dari ko.i aila / budar din
din kãniya sãrãpãke kolia aisi acãt baje sunlai : tui to aji ansi acus / makãr
to biba oilani !

caul gaul pãNgidei keɽla kolia / makãr kolia cuti daradãri oigalã / naikãr
beja butigala / kake debi kake caibi ? kolia mãda makãr mãda jud kolai /
gão-r lokmãn niyã kori kolia mãnãr boji leutãi delãi / koliaõnãcã car mari
kedlai.

II

A faithful dog

saukar gote puni kukur posi ace / kukur-ke boṭe portipal korsi / mənus
una kaisi sina kukur-ke adik kuaishi / kukur-ke age dei se poce kaisi / gote din
saukar koila : aji mui kāk(a)-ke jibi / ari barigala / se kaḍimənke aḡi neisi ace
kāka dari dari / kukur koḍi koḍi bul-lani / saukar-ke sap gote daridela /
take bādi kori jiksi ace / saukar bicarla mui kati darle puji pākaiti gōḍa kori /
kukur jane ki ani deisi ? kukur-ke koila : kati māgi an /

Kukur gojek ninas-re gōre palaila / saukar-ni dekla kati tane kukur ola
eisi / poce se kati beṭikōri dela / kukur cabla dapre palaila saukar tane / saukar
sapke puji dela / kukur-ke juar kōla / aji gote din goṭe gariya tōnka kukur
dekla / okar okar kōla je dekla / palai nila gōre / tene-uni dōbri aila / saukar
ḡuli roila / take uḡaila, ḡaki darigala / joi tōnka deki asi roila se tane se
dakinela / okar okar kōla je garia dila / saukar buke piti oila / sōb beṭi anla /
kukur kete dine mōri gala / take neikōri poḡai dela / seḡane ḡōḡam ṭeklai /

III

A mendicant's advice on worldly life

babaji goṭe nila / se asi kōri goṭe gaṭe catār-gōre basa oila / caribate bulsi -
kei nai kari' -bolsi / kici māge nai, mən ica kōri dese se neisi / kar gōre pure nai -
duar duar ak marsi / ketedin oigala / saukar pila goṭe akōna kōla - kaita kōisi
ace e babaji ? se jai tar at cēp kina dari pakaila - 'kei nai kar' arēt moke kō /
babaji kōila - rō, rō kōibi, tui ao / babaji basa tane galai / babaji kōila - tui
sōkila oḡ joisu, tor bai joisi, daNāmon jorbai - sabu ei kōri kete oḡ joḡasni ?
dangra kōila - cari oḡ / babaji kōila - pōdae nei jaisa / poce tor oḡ rāo / kedu
kedu bel udi nila belke moke jor ailani, mui napari kōsbar bolikōri tui uti ao /
aisu jemṭiki tor māḡike oena magsu, ocaḡ delake tui soisu / puḡa uḡa kici
e nai / tui semti roisu / mui jeteḡel albi setkibel tui utsu, ar arēt sōba jansa.

daNā duli dela semti / māḡi radbar kōla / tar mənuske pani tōpai dela
uḡ boli jai utaila / se mənus oetna oi puḡa nai uḡa nai oi gala / māḡi mənus
mōrigola boli ak mōri kadbar darla / babaji aila / māḡi kōila - mui oḡḡra sōNge
mōri - jibi / kat dā busicōi mōrigibi / tēi unī babaji kōila - kailagi soti jaisu /
e bista ne kai de, mōri jaisu / māḡi kōila - nai mu nā mōri, e ḡendra nā oile ar
gote ḡendra ke jibi / babaji pōcarla - tui mōribu boilus je ! māḡi - nai nāmōri
boli uti-gala / tar bou kādsi ace - mui deur sōnge mōrbi / se mīsa ce capōt dōḡ-
upor oikōri kādsi ace / babaji kōila - semti kole jibōn bōre kōste jaisi, e bisja
ka / se māḡi kōila - nai mu nā mōri / tar ma, baba, bai sōba semti kōilai /
babaji kōila - pani anu / pani sici dela mōtor poḡi / se daNgra uti kori bosla /
babaji pōcarla - teir arēt toke jana poḡaki ? tor lokmān kis boilai ? se giri
mui 'kei nai kari' kōisi aci / seta eka arēt / peṭke gobi eite ka ar jai paiti kōi /
kadike tui peṭke morao nai /

IV

Story of a Son-in-law who lives in the father-in-law's house

gote daNra ke gote saukar gor juai rokla / semti paiti kōru kōru dui
borō oḡ gala / poce gote din saukar kōila - nai juai, sōbu paiti kōlu je,
aji borō kor paiti gote dinke ciḡai deisu / daNgra babla bōrōkār paiti goṭe

din kaija citabar eisi ? e danti moke nā rāe sira mui nā rei eti / e danti ke
moke lota nai / Kosa bua tas beus sobu kōli, goje ol songe komaili, ebe
borāskor paiṭi goje din mui kemti korbī ? mui nā rāe, kene ele palaibi / poce
segore uni se gore jai kaba oi bosi ace / se goror baimita goje bar oila - kai
oilas o aji e mu capra capra oi boslus ? tor satra satri uṭaiki ? nai moke
ke uot nai/tor maiji urla ki ? nai ke kai bolī ko : oi nai / moke epara kailai
- mui borāskor paiṭi goje din kemti korbī ? goje lok pareki ?

— nai re baya, tui setake ḡarikori polaisi acus /

— kai paiṭi tebe ko /

— borāskor paiṭi boile gor-caibata ! borāe keji aile goje din se paiṭi
korbarta / ujaṭi dei cari deisu / kacra kuar pingi debar eisi setake tui ḡori
polaisi acus ?

— eti !

teiuṇi se sorda oila / barigala satra satri gore / satra pocarla - kene
jairsilus juṭi, eje pōr oilas ? tor mundar paiṭi, tui kaipai bulite raisu ?

— nai mama se bai gali je segor jai basi deli /

— aji bela belī borāskor paiṭi ciṭaides /

— korbī mama /

tengiṭa goje darla / cani upre cogla / gor ujaṭa / ḡakra pingibake gor
cuidela / dui din ki tin din goṭa ari / satra kaila-ebe goje paiṭi ace / se paiṭi
ciṭaidele puḡḡsube /

— kai paiṭi mama ?

— borāskor purna maḡḡia nei pingi deisu podae — /

juṭi bablani borāskor maḡḡia ketek duarbi gotek lok ? e paiṭi nā pari
palaibi bolī bar oila / goje bin gāoc goṭa / naik gore jai bosla /

— kene ailus o ? peḡguti dias re / peḡguti delake naik kaila - kebe asus
nai, aji ailus /

— nai bōḡu, mōn bagi gala / goje sunli je amār satra satri /

— kai kata kailai je ?

— borāskor purna maḡḡia mui kemti nei pingbi setane ?

kōile kai oila ? kai pai pingbi podae ?

— nai nai, semti koe nai / mui se ḡrot koidebi / ele borāskor gobor,

take se purna maḡḡia boila tomor satra/kurma kurma kori podae nei ḡalsu/
goje din nā sarle misa arkor din soraḡdele kai oila ?-eḡake ! e kotake kōila !

teiuṇi leuṭi aila/pōce peḡpani kaila / sika knuṭi sojaṭa, ḡala kōṭṭi sojaṭa,
kaiki goje darla, kot gadi barigala / bel bosbake pingbar sarai dela / teiuṇi se
gor-juṭi morte ji : te se gore kaila /

The flower worth of hundred rupees as a marriage-presentation

goṭe dangra goṭe dang,i-ke sutraila sutraila nā parla/goṭe din gala/Kōila-tui moke aitus boile toke sṛe-tonkar-pul deiti/-sṛe-tonkar-pul deisu?

-ā debi/

bad maramari oilai/

-tui jaisa e bat, jai se jōke bōsi-ro/ mui e bat aibi/pani-gar gagri sange debi/se boat ju je udia bari jū/pōce barigolai udiya/ goṭe ki duita gāo jiti kor ba/golai/ dui din ki caridin railai/dan.ir ma babu kojbar goṭai/take jiki kori gorā dari ailai-no den boli/pōce dui din raila ar leut se se daniake bari gala/ dangia tar gore nei gola/pōce jolapati delai, sogeta bādi delai/ tar ma babu kōilai-kirāmara ua nai/kēniake sorpi delai/

ai pōdor din oigala/pōce dangṛi kōila-tui to masek porjont sutrailus, mu nā asi boili/sṛe-tonkar-pul debu boilus je de moke pindbi/pul debi boli kōilus ki mui aili/ dang.a kōila-eja! mai toke nā rāe-boli dangia dari dela/

-sṛe-tonkar-pul eka ani deli/tui e raji-purtir lok-ke, naik calan-ke bosa je tui kō toke sṛe-tonkar-pul dei aci ki nai?

tei niyā bōsilai/sōb kutum kōilai-seja se sṛe-tonkar pul eka! dang,i cimra oigala/kōila-mor ma babuke jai kaibi se lok kai kōibai/ pōce jai gore purbake tar ma kōila-sṛe tonkar pul pindlus joki? tar baba misa kōila semti-eja se sṛe tonka dei anbar eka! tei uni se bari aila dangta tane/

VI

The old lady and the jackal

dui buta buṭi rolilai/ḍakra ol jo:si-ḍakra, tui pej an re mui kōsar nebi-boli dari jaisi/ oḷe kōse nzi, kaiṭa kore nai/ pōdae neisi, tarla ocai deisi, soi deisi/ ḍakra pej-bela oḷe pej neisi/a be tui pej ka-ḍakle pōce ujai, pej kaisi, nōngai boisa kōnde, gore bari aisi/ ḍakra kōisi-tui kōsus nai, kaiṭa nai, pōdae jai ḍuli deisu/ gore ḍuli raila kai oila?

arker din kōila goṭe hag goṭe bicar kōlai-e ḍakra ol ansi ar soi deisi/ake kēmt korū? kōila kōila- ḍuli raila bele tui ta:ngi kori dari palaisa/mui se ol jo:bi je kōsti rōibi/pōce ḍakrake bag toli darigala/ ḍakrake nei-toṛi cabi des ar taji oḷte kai des! kōṇḍek goi-ke cali dela ace Kōliar pai/

kōila ol joṭla a. kōsi se lagi ace/ḍakra pej nēla- ao be ḍak.a, moke goṭe kutagora ace, bel oigalāni, begi ao ka/

kōila kōil-aji kai sag anlus ḍokai? aji kōṇḍe niman sag ele kaibi, mōlle nēci/ ḍok.i-baji sag-ke amliya kō.i ani aci/

Kōila-ja, se sag mai nēci/ kukuṭa goṭe poṭao je bajbuji kori dari ao /aji kōsi ta/

dakri murmurle-ketebel kukufa potaibi, ketebel bat rüdbi? e pej sag kai rä/ mui
rädbat kori at-bel löge anbi/

kölia se pej sag kaila/ bagör pai kändé söngai dela pej/ öl-ke melidela ar bösi dei
aoc tarla ocai kori/ päce bag bar aila-kai kölusni banja?

"nai kösli je, pej knili, bösi aci/dakra kene gala?

-ede dakra gof anlini/kaides bosi köilus/

-mui gof nöci/bol bol ja kai delusu, ar e gof mui kaibi?

bag musur masay oi bösla/kölia bica. köla- e bag kai dela se dakrake dult
maüs/ ebe se dakri aile kai bolbar be? bagke köila-dakri aile kai bolu be? kemt?
körü kemti nai be? -mui tö kaideli/ebe dakrake misa kai deü be/tebe se niyaa no dize/i

-mui ele kici kai nai, tui kai delusu/nai nai dakri asu take gofe kata kau/

-kai boli?

päce kata bädbake dakri asi ma:i bösla/ bat maüs anla-abe dakra, ede anli ka/

kölia kaila-moke ar dakra böilusni ata? mui tö kölu patör/to dakrake tö bag kaila-
ede eti soi.röila/ sede gof gofe ani aci, koje göli je/

dakri mu de kapale mari oi kori kädbar darla/ eti jai odörsi, tei jai odörsi
gofe raNui paknae jai mund tesi dela, mæri gala/ kölia päke gala/ dakrake kindra
pasla kori dekla/päce bagke köila-dakri mcrigala/tui nei kaides/ mui e bolod biki
ani bu, kæräufike but kærü/bag köila-jao tebe, mui e dakrake kai kai röibi/kölia
ölek bolodke kedimela/se gior lok deklai bolodke agö/lai/kaipai neisi acus-päcarla
kölia-dakrake kaila bag, dakri pakane tesa öiköri mæri gala/ bolod ölek bikk-
je ani dosaba/ kori debi/

..töker lok kei naini ki? toke köliake körpi delai ju puni, jai deku/

gior lok sobu jatu öiköri bar öilai/dakrake bag kaisi ace/deklai/ se lok gostu bädlai-
kölia gialpa bolod kaiki neisi ace ? ame kori kausina, e kölia ke gofe gomati
keru/köliake köilai je dækrar gore caul gaul ace, seja betu je bur
kori deü/) dælek caul öila, napa jupa kölai/ se lok köilai märke ani dæ:n nököle
kemti eisi? daru potör kölai/ se kosba pädae daru räci delai/ dækrar gor, dækrir
gofe kap ani söngai delai/köliake köilai-tui joi lögao/ kölia joi lageidela/ joi lagla/
kölia jai dækrar jorek parua anla/ gofek paruake urai delai, gotek joi porai delai/
köliake köilai-tui ebat uni se bat pingbar/nö pingle se bag duma bö:e aliya körsi/
kölia-karabe tebe moke/

be dæiamæn köliake darlai, julailai julailai gulkna joi pingai delai/mor
banjae joi puni delai boli se bag jai betü boli joi pingi öila/ kölia ni bag ni
miste marigalai/

VII

The cowherd couple and the jackal

gote maji mænus röilai/goru dari kori ba dæi magi kaibai/mönus köisi—
"ja re gou:-ni ba dæiki—kölia kaila ma dæiki"/dinke köisi/se maji dinke asi
ba dæi magi neisi/

kolia gotek gote din sunla/aji maijike cab-bi je maḍḍi-tane se/nai nai ɔrɔt
ta buj beta se gaurke/gour tane palsila/kolia-oye bai!

—kaita ?

—təməṛ tir apake sɔdadin kaisu/ajike caridin sunli/aji mai mənə bicar kəli/
teir ɔrɔt moke kəi de, nɔile se apake cab-bi maḍḍi/ tui tɔ kəilus moke, dari
cab-bi eka !

—nai nai mui gote lok sakal-uni goru mel-bi je din jak bel bəṣ-te caralbi/bel
gote gore nebi/sede mui kəili-ekta gour kai kəce gəuṛ-ni adar bikol jai magi
bulsi/take ke aka saka nai/se/take kəili-cab-bi boile cab sina/toke matər bol nɔ
kəri/

gəur tei-uni goru anla, purai dela/gəur-ni ke kolia-ekta gour kəai kre.....
Kolia sunla/sakaliya ari gour tane palaila/-gaurbai !

—e kolia kaipai asi Kəi lagi acus ? toke gəuṛ ɔa? səgge muḍḍe eka marbi/

—nai nai babu, marle mar sina e ɔrɔt gote kəi de ta/moke bol nɔ kəri kemta
kəilus ? kəi de—

—take jai cable cabsu sina toke kedi kedi marbi/

—eta!

gəur palai aila/kolia jagi rəila/gour-nai ke Kolia—oi apa tor monus kolia
toke cab-bi be/

—cable cab sina, kali ke cab/

kolia bicar kola-e ɔrɔt kaita ? gote din gəce jai kari gote barik ke bujla/barik
kolia-kalike cab/kolia ari palai aila/maiijike sɔj bele dari pakaila-aji cab-bi,
nə caɪ/ene gəle aḡɔsi, tene gəle aḡɔsi/se maiji baḍḍi ɔḍi songe muḍḍe marides
koliake ! kolia morigala/maiij gəla əmmus tane/gəuṛ pəcarla-kaiki peɪ anlus nai?
maiij kolia-koliake marli ɔḍi səgge/kolia terepete kərbake muḍḍe marideli/gour
kolia-e git ari nɔ kaibe/ebe ja baḍḍi magi an boli kaibi/

VIII

Story of the „Dom” people

niḡamən kolia-jatti paikmən, se pəlna gəur lok dari albar ace/ jaipur nebake
am kauṛi, kauṛiya utai ansu/paikmən bari galai/joria monke utai anlai dos lok
ke/batiya satiya sika kauṛi dari bar ua/jəuamən tiar pəle jaipur jibake dos
kauṛi am dela/pauntia bar oikali/jai jau kərogodna-e nei rida kəli/səbu joria
utrailai-radi kau je cənek puḡḍu ta/

ari baɪ darlai tei-uni kecla jai kari rati soilni/sejane sakal-uni utlai je kopigat/
danga-e galai gatual ləngai dela/bagra gati bari galai/səbu kauṛi utrailai/

—ma geu ji mor kauṛi bəṣe boɪ ! jorek ba kaḍḍ re/ar gote kolia-sukla pətor ba
kata oindu/kəibake nɔ se/gote lok ani ciɪ dekla-e bana kəid o/

—nai, kenu ba se bali pəṭae topi ded/am kai sarle pəce ba beɪi anəḍ əkari kari/

dəslək dəsja am kailai/citi okari kori beji anlai/-dek ti, citi ba koidu/
pə'al poral koi du amke mared/citike dər'ai, kauri boilai, darigəlai/rəja gore
ke'lai/-ame ba nua puŋ-ni, amba anla/

bat-paura caŋi delai/guməstamŋn be'lai/pətor deklai/

—dosta am nai ! am dəsja nai, kis kofus ?

—mui toke ba kain dū/ebe se am ke kai delu je ebe kənkəru ?

—am kis kolu ? ja an/

—sukla pətor ba kəta no əe boli ame kaidela/ŋəl kəle be piŋle piŋa be, kaidelu/
se pətor kəmta kŋri dekla ?

musra musri oigalai/guməsta kuli kaŋi delai/

IX

The tiger and the Brahmin family

bamun buta buti railai-ŋəngor tole/po nai pila nai, kici nai/ŋəkri cisi pet/
pə'isa gərər apa goŋe maŋdja cənake bətrai rəda/take adan bəsaŋla/caul punje
pakaidela/siji nila utare guŋdke pani godli se adan aiba jaŋe rəkeidela/tei peŋ
golidela, gātinela/se bəpti peŋ anla duare, taliŋane ŋjati kori nun mərɪc dər'a je
kaŋte raila/bamun ŋəkri gala je pəcarla-kis lo kailus ni ? mui kaile bol eita oiki ?
peŋja setkire mone dari dela je tar at goŋ puligala/pəce bamun ŋəkra aila-kaiki
puli galsuni ? se kəila-nai, pəce ar goŋe din pəcarla/ŋəkri kəila-mərɪc ke moke
boŋ sorda lagla/take deki mui puli gali/

bamun bar oila/goŋe mot laga kola/muŋdke goŋe bādla/mərɪc koja bari gala/
jū jū.....bag goŋe mala mari dei mərɪc ropi dei ace/mərɪc pol-la ace,
jomi jai ace/ŋəkra tei barigala/ene tene dekla-ke nai/joŋek tolsi ace/bag boila-
ke o mərɪc tolbaja ?

—mui babu, joŋek toŋ-lini/

—neisu je kake deisu ?

—mui se kaibi/

—nai, kake debake nelus-ni/

—kake nə dei

—ata gərɔb bas ei ace/pila oile tomor, ŋoki oile mor/

bamun keta oigala/bag lok pasli ace/bag boli ŋakra nə jane/-goŋe ɬalek
para toŋ/ ŋoki ele an tui/

ŋəkra toŋ-la ɬalek boi anla gore keŋla/ŋəkri pəŋ para puli duli dei ace/
maŋdja guŋd anla, adan bəsaŋla, peŋ kalaila/nun mərɪc bati kəri dela/ŋəkri
kailake pula utri gala, niman oigala/

cni din .ki pāc din jibake goŋe ŋoki gadoila/dekle deki nue sepori toki ela/
bamun kəila-aji jūnai aisi be/kəmti kəu take dən be eŋe sūdor ŋoki ke ?

bag gofa upre cogi kəri kan bauli, sorisa mali, kəja luli, āja suta pinda oṭa
oikəri aila baman ḡakri goṭe bin murkuṭi pila ani dūd cabai kəri (toḡḡe kepai
kəri) bosi ace/

bag-mo dangṭi boṭ oila ki ?

ḡakri-tor kapal nai, ede goṭe pila oila, ṭoki oinai/

bag—nai boilas acəs/ muiḡakbi ki ?

bag ḡakla—mərīcbati ! toki buṭ oi bar oila ar bagər kole pingi oila /

—kemti nai boilas—bar oilaki nai ? kəniya bərtəman ou mui asi nebi

—kai uṭigala / buṭa buṭi tuni pəṭlai /

X

Story of the old couple and the bird

dui buṭa buṭi rəṭlai / take po nai, pila nai—kici nai / din-ke kasbake
ḡakra jaisi / ḡakri peṭ sag kersi, podae peṭ nei deisi / ḡakra mənəmōṭe
kəisi ace-eṭe maṭ dan ace, kebe kəḡḡe bat ani de : nai / rə aji ḡakrike kəibi

—ḡakri mui goṭe cəṭei deki aci / se ḡəcor polkac ace / posle boṭe soba eisi,
kəta eisi / po pila noiba lok !

ḡakri kaila—posu re ḡakra !

—tui ja, bat goṭe cangia, goṭe dənə maṭs dari ao / maṭs təḡḡek kao nai
ḡulte dari ao /

ḡakri gala / goṭe kukuake mərte marla / poṭa poṭi kala, kaṭ kuṭi kəla / bolḡəri
rād-baṭ kəla / cəṭae se batke ḡal-la, maṭs ke ḡal-la ḡənac / ḡakra kai roila
—tui jao je peṭka upər ke ace / tui jai bat-ke muḡḡe bo je ṭia oi rəisu /
polkac uni bar oi knisi /

ḡakri ḡaksi-a re kuku cəṭei ! piṭi baṭe—uni tia oi ḡakla / ḡakra se jai puri
ace / se baṭ nei ṭia kərbake se kaila / —kailus kuku ? ḡakra kəisi—ā
knilis / ḡakri bicarsi—ḡulte kaila ṭaṭi eite kaila, kni eṭek cəṭei ace ? ar
ḡərə bari ḡala / ḡakra utərla / podae jai kəṭiani / ḡakri din ḡinga sag peṭ
boila, podae nei dela /

ḡakra—nei delus ḡakri ?

ḡakri—ā, dulte nei debi, kaila /

ḡakra—dinke neides, boṭ ele ḡərə neṭi / aji kəḡḡe bel kəṭusu kalike bəṭibel ne

ḡakri—nebi ḡakra/

ar dīne pəce ḡakra ol joṭla, barigala podae / ḡakri ar anla,—asus kuku ?
bat ka—peṭ purte bat kaila ḡakra, ḡakri barigala /

ar din ḡakri gala—acus kuku ? ḡakra kaila—cəṅḡa ke pingi dela / dire
utri kəri ḡalac e purla / “cəṭei kai boṭ” ! bəli sase boi neisi ace ḡakri /
kemta kari utraibi goṭe lok ? goṭe lok—ke ḡakla— ao re nənai cəṅek e
kuku cəṭeika utrae muḡḡe—uni, bəṭe boṭ ! pəṭisa ḡərə bapṭi palai aila /
beṭlai ketelok, sai jakər lok palai ailai / utrailai je ḡakra /

XI

Story of a husband and wife

maiji manús rólal / ele mailji kəsbake nebi boila / manús kəila mu
kuta gora kəri radbi, manús kutbar bəla / dan kutla kula kojake gala /
kula anla / tipa-**dan** konti songei dela, bari gala /

maiji ol joči kəri bari gala pədae / se puni maikas kəji bu-lani /
səndra tipa—dan sajjako magi bulsi ace—mui dan punbi boli / mailji maikas kəji
kəji tək kəri bari aila gōre / mənus tipa—**dan** kəji kəji nən paiknri kotni tane
bəla cimuraol / mailji aila / mənuske kəila—tui kai ke bəsi acus ?—nai mui
dan kuŋli, mərigala / ele tipa—**dan** kəji je mil-la nai / se gini bəsi aci /
kaija radbi ? tui kaija kəlus ?
—mui misa maikas nə paikəri bari aili /

maiji manús bəcarna kəlai / mailji ke mənus kəila—bayata tui, gote maikas
darle sina gote maikas eisi ! maikas daraile pilakas eisi / tipa—**dan** koi
songei delus ? mailji kəila—tipa dan bolbata ! angü jak tipa—**dan** eisi be !

dui lok misi galai / ar ke kar kamke coŋ kəri kəet nai /

XII

Story of the old man and the jackals

dui buja buji rəlai / **dekra** **dekri** pej sag rədbəi, kaibai / Jo oŋlata
paŋli sənge səjari dəngore bari jəbai / se lok mala kəŋəklai / se tane bunlai
je dəngorani, juun, biri, kədul, kəkūi, bəda, kumda / seŋa paci galaini, ar
kəŋliya ol galani, kaiba bətor oŋlani / **dekra** kəila **dekrike**—bunba kəba jinis
sobu pacigala / mui tei gote kuria kəbi / seti nə jagle kai kəila kai debai /
mui jagbi tei / tui səkliya, aibəl loge pej ani uti ja /

dekri rədbəi kəri nei deisi / **dekra** kutja bitre jəi **dək** **dəkai** kəri, jəike
piti—kara kəri soi deisi / kəlia mon tiris ki calis muŋŋ jaŋa oŋlai /—ju n
se **dekra** kədul paci ace, seŋa kau / dinke asi kau / e **dekra** ar kai kərs
kamke ?

dekra **dəli** ace / kəlia mon toŋlai juun mon / baŋŋa kəlia kəila—re baya
mon, juun ke kəka nə kau, pei duksi / se **dekra** to jəi lagai ace, tei nei
poŋai kau / poŋle kaibar eisi, suad eisi / **dək** kəilai—**dekra** cetuk rəisi !

dekra sunsi ace tsəkər kəta—ki nakra acot kəlia mon mor juun sapa
sarai delaini !

kəlia mon dəike jəi pake bəlai / juunke jəie poŋaiŋi **dekra** toŋ kina
paŋle—mor juun poŋla—bolikəri se beŋi kəisi, se beŋi kəisi / **dekra** cimurra
dəli ace / kəliamon kəilai / muŋe car gote ruŋdaila ar **dekra** jiki
tane mari dela, uti gala / **dekra** kəila—kəet aŋi, so !

tin cari dīn kəilai / pəce **dekrike** kəila—juun, kakri sob urli kai pakai-
laini kəlia mada / **dekri** kəila—kentar kərsu be tebe ? —nai **dekri**, mui
gote paŋi kəbi / juun kəri pej goŋ, kai ele sag siŋə nə siŋə kər je tui
dari ao / **dekri** kəila—anbi /

poce * sag pej misai *ðəkai* dasigala / *ðəkra* gote musəl mu³ða dari
barigala agtu / -kaila—mui *ðuli* debi, tui *ðai* ko³dek cumai des / kuti³ke
caribeti³ bar buni dela, cuti dela / gote pan³i eka cuti dela / tarla goje
oai dela / *ðəkrake* kaila—tənde gu³i pej rogi des / pindia gumca beje naini,
ana sodiuni pej rogi dela / pe³ tōle musəl mu³ða songei dela /

kaila manda a³bel lōge bari ailai / səbu toli pakailai /
ku³iae toli anlai/gote kaila eri dekla—*ðəkrar* pa³i sarigala/irki ba³e
gu bari oila sede/bondar³ dara oila/ *ðəkrāmēla* be adek lok potai rəo,
adek lok ana/

səbu toli anlai, bitre purai/ *ðəkrake* mōjəe karidelai/cari be³ti boslai/—
jōi aji lagai, lim lim. oisi ute/dāi kōri lage nai/ōi³ke pak pak
kōlai/māda oikōri po³ai kaibar dari rōlai/ *ðəkra* u³bar sari pa³i
ðabi dela/musəl mū³ðae mu³ðe mu³ðe mari mari kōliamōn mō³vai
dela/ba³e rōila se ba³ta/take beje dari dela/lej ci³ gala—moke darsuk
re *ðəkra*? mor nā³o ba³ða kaila—moke parsu ki?

Se kaila eka ebe ebe ace/tar osərmən ebe acə/kaila boile saip deisi/kōla
patər boile bol kōisi/sedin uni kaila mən kādsi acə/

XII

Story of the Jackal and goddess Earth

məmus gote kəsbake əl jōi nola/pedai nei kōsla/pej bela oite/pej bela
oila³ke əl meli dela ari nāngəl jua³i sangei dela/dantən gasi jibi ta boila/
gufe utarla/

se kaila se ba³e gala/kaila *ðakla*—"e oila bai ! e borət ketek bolusu ? mu
kaibi je toke *ðabu* debi/se kaila se e kata oisi ace/ kene gala e oila bai? moke
buk lagani boli se kaila mō³ə oisi ace/dōrtani kaila—ka o tui,tanka gote
dei kōri ka/oi kaibi ta babu, tanka goje debi poce—boli kōila borət ke səbu
katri kōri kai dela/—et ase³ nai, aile debi—se kaila galani/se məmus aila/nāngəl
ke dekla—borət nai/—e borət koi oila? se dōrtani kōila—kaila kaila je galani
sede/ *ðabu* debi boila ace/deisi be se kaila, mui māgbi be/tui jai māg, mui
jibi be buk lagla boli se məmus nāngəl boi uti gala/se kaila pusi kau ta
borət kaila boli uti galani/

Se dōrtani—de e borət *ðabu* de boli kolani/se kaila ene dek tene dek oise
ace/—kai ta deklusni ? borət *ðabu* de/—a ci gan³ə ! boli kaila kaila j.
palalani/jeteki palai³le seteki māngala/koi jai tia oile tei mānglani, borə³
ðabu de boli kolani/ōisi katla si³i *ðən* ba³e palaisi ace/se dōrtani borə³
ðabu de boli ari kaila/se kōliake oisi kōya gudi oi āki tane cap³i oi bo³i
ace/ari kaila borət *ðabu* de/se kaila kōila—niman lok-ke delus ki kana lok-ke
delus ? nai o niman lok-ke deli/—ar take jai māg boli se kaila kōila/se dōrtani
aj pai roigala/kaila ba³e kaila gala, dōrtani ba³e dōrtani gala/

XIV

The Old man and his four daughters

dui *ðəkra* *ðəkrī* rōlai pūni/takor peje pūni carja jīmōn jōmōn
kolai/semai roigalai pūni se jīmōn dan³i oila, se *ðəkra* *ðəkrī* *ðəkra* *ðəkrī*
se oigalai/se *ðəkra* pūni kōila—oire *ðəkrī*, lokimōn gulai setek leka dan³i

oigalai, bin gore ale jibai ki na joot/semti se roibai be? toške dekle moke boe birbira lagi ace/—dokri-ro re dokra, sene semti root ki na, tšokor ica ele to jibai, nole roibai, tui kai geni semti ke/ebel te/ebel gurgura eisi acus ale? Dokra—nai re dokri, tokimon-ke mui mari pakaiba nole puji pakaiba sina bin gore nogale, tšoke moke sangeibake bol no lage/kene ale kedi pakaiba/

Dokri—ro re dokra, semti ua nai, sobulok oi darlu ale toke merte mari pakaiba, kaigini semot oisi acus?

Semti roigalai/se gšor lok puni gulai dšongor par pur cog, konta mala maiba, konta daru korbär, konia, kotakbar, konia nala beibar..semti oi puni jilaini kailaini/dokra puni gore uni bilkul bar oi naini/

Dokri—ale dokra, sobulok jai kori dšongor par mari pakai acot, kotaksi act, tui kaigini jaus nai; kemtiokori jibu kaiba? Dokra—nai re dokri, mui kebe na jai, danimön-ke kebe mari pakaile ki nai kene kedi pakaile tabe jai kotakbi, marbi sina kebe mui na jai/moke dekbake boe birbira mu na sangei/

Dokri—semti kor nai re dokra dui din ale root ki na bin gor jiba joko/

Semti roigalai/roigale goie din puni dokra koila—na re dokri, tšoke ar, kedle na joot, uile na joot kene kaila kole kene na joot/ju dšongre potor joiek laka toli ana, daru joiek laka kori ana, ju/

Dokri—nai re dokra, mui asi na pari, tokimon—ke šaki nes/

Se dokri puni aji potor tofbar jibai be boli dape dape some some puni bat rädla, sag rädla, pej korla, toki pilake tšoke bosaila puni kuaila/—ja babu, aji joiek laka potor toli ana, tšomor aba daru joiek koro/—jibu tebe aya jibu—car bouni puni koilai, kor-konš oilai, luga pindlai ošai, barigalai/dokra puni poce tengiya joiek dari joiek tumai pej tumek darla, barigala/jai ja dokra puni bale joia oila/—are tokimon, aji joia oili, kaila kori napari, bosi roibi, tome upre daru kora, potor tola, utri asa, mui tole bosi roibi/

—oi tebe aba, tumar pej te/gyia dar tebe, tole roo, a me toli kori tole utri aibu poce so/ge bi, kori ju/—oi tebe/

dokra puni tole tumar pej, tengiya puni darla, danimön puni/barigalai/toli toli git gai nai kori kori boila puni semti kori bari galai puni upre cogi cogi kori/puni bai bana oigalai/se da/ii manda puni koilai—oho, etedar konbate konbatuli ailuni, abake to caši dei kori uti alia, ju šaki šaki kori jai deka—puni ak mari ak mari ailai/aile misa puni kici konti na po/la/tebe dokra roila se padanae puni goce te/gyiaka tokidela, ar tuma pejke šulte kajidela/poce gore puni gud gud uši gala/danimön ak mari mari aile puni—e baba, koi galus ale ak mar—boli koile puni se tuma u-u korsi, se te/gyia puni—šokš korsi/e baba, caši šekšori kene utigalus? se te/gyia puni šokš korsi se tumapuni š korsi/—nai re tole ace baba kai, ju ki na toške beš paibu, boli se danimön koji koji toške bari ailai/se te/gyia puni goce šoki dela ace, tumake puni olai dei ace/—nai to re baba kene uši gala, kemot ou be—boli cari bouni kädbar darlai—

cari bounir šuko mero kete

cašigala baba aji kemot ou

nuni bolibi san nuni

karla pule biba o boli koili nuni

karla pule biba noile kai nuni

laj matsi koili nuni—

cari bouni puni bicar kalai—ebe ar kemot oi be iti? nai ju be, amor baba to emti inosta koraila ace, take kai ale gofe saip den se mero—poce cari bouni bar oilai/mue kondek laka gornja bandi oila/ga:e jai kori odolai, morigalai/morot nai puni se bitre se roigalai/kai se galual puni gotek donga kalai kalai kori dekla je-oho, etek sundri danimon kon desor la mon, asi kori emtar oilaini, nai, taoke jiki nebi/jikla je dongae puraila/pani peje puri roilake mangi mandji pani bar koraila, taoke jibon koraila/poce galual git gai gai darigala-

mandek pani buili jani kai de kodom pul

mor ma rani jumka doli souda kende dur-

bolsi puni ar kende kelaisi/kelai kelai darigala puni gore/taoke ketek pani kaji, dua poca koraila/danti boile danti nai semti oikori puni ujorlai/eti puni konla sunli konla bolli oi kam kolai kaba: kalai, jite kaite railai/semor bicar kalai- amke baba etek inosta korailus, toke kaibake oron no milo, pindbake bostor no milo, semti oi tui mor, dokrike panidanrti para dan: nai semti oi gotek bin danti ke jai jio boli taoker ayake sap delai/gotek danti/ake puni dokri uligala danti pasol-la je/se dokra puni kaibake oron mile nai pindbake bostor mile nai, semti rekoni oi aki kana budi bana oi ade dokra morigala/

XV

The story of the old couple and the peacocks

dokra dokri puni roilai/semi kada kuni mac mari jilaini, kailaini/bon porbot mari kori mala mari onek porkar kori/kangu, renje, boda, kakri, biri, pacal- kori kailaini/kaite roile roile mojurmon puni siki galai/pacha minba kaje sobudin puni utrikori se manja kaibar, dan kaibar siki galai/dokra dokri puni kata oilai-nai re dokri, amor malai mojurmon siki galai, kon budi korbi be ? dokri koila semi nai re dokra, siti goje kuja bad tui, ar tui soi des, morigala boli kori mul kadbi, mojurmon aile sari tui mar-o o dokri, semi ale korbi/

ar se dokra kuja gotek puni bandi pakaila/siti jai se soidela/dokri onga galai puni/dokrake jiki loge, munde kane lipidela/ ar kadbar bosla-toke dokra lok nai, moke dokra lok naibar donger jaliya mojur-se mor lok, dokra lok... mojurmon puni tikriup nini-ei suni deko, dadi mola kaiki, apa kadlani, ale nako suni mojurmon-toke...lok'...

-ede o apa kadlani, dadi morigala kaiki ? jai deko puni, ju-konta pun kute dogei ailai, kon mojur, puni paknai dogei ailai, ari pake asi kori sunlai/dokri koilani-toke...lok'...

-nai o lok bak nai, apake e nai da'dike e nai/morigala se, dinek cone'k tar ker beti kori ame kaila acu, tar go'ek pap kon'ek kema kori ame, ju je sobu manda, 'take topi deu, ar se 'dokrike ame posu/

se 'dokra soi ace/setki bele bari ailai mojurmon, gor cari beiti bosu delai/'-toke...lok...'-nai o, take lokbak nai/pacarlai-kai ela je apa, kadlusni ?-nai bobo, 'omor dadi morigala, mui go'ek lok kemot oi jibi, kaili be kon budi oibi ?

-morigale ar tebe kemot keru apa ? ame nei kori beiti toli pinbu setki dapre-ja tebe pilamon, gore pura je bar kora be, ar moane ne boli 'dokri koila/sobu mojur mandamon puri delai gor bitre/setki somoyke 'dokri dire kori koila-kori jati 'dab re 'dokra musol bulai des/setki dapre 'dokri kapat 'dabi dela, 'dokra musol beti kori take mar, take mar kori kontake mari no parla/go'ek co'atake darla/ar sobu uti pakailai/se co'atake-tume se mor dan kailas, man'ia kailas biri kailas, toke aji korb'i boli se mojurke potai pakaila/-nai re 'dokri aji go'ek darli be, tar pa'iti aji kora/'dokri puni begi begi cail doi pakaila, an'gi loge bosaila/'dokra mojur kailat kori pakai radlai/se 'dokra puni 'dande bar oi ace/'dokri puni tar ba'ae purek mas parek bat kola, se 'dokrake puni talae loge talek bat at'gor, mas borti kori dela/-ao be 'dokra, uda pani, at do-'dokra se ta talar bat cati dei 'dokrir bat-dari aila/-nai re 'dokra, se ta mor ba'ja bat, eta tor bakra ode ace, talar bat neikori ka, toke butek mas dei aci/nai re 'dokri, aji moke butek mas mon lage nai, donar se nebi be, kon'ge para kaili/

'dokri bisog oikori at'gor motmar oi dela/'dokra 'dulte kai dela

Traditional history and myths

I

RANI DUDUMA

Jani raja buta buji railai puni/tak'ar peje dui bai bouni jonam oilai/ pila ko'q'ek bar oi ace, tar bouni ko'q'ek san ace/se buta buji morigalai je dui bai bouni railalai/semti mac mari kada-kuni kai bar, naile nai/

go'je din tar bai daruke gala/tei uni aibake c'andramali 'dongorke munde boi raila, kau'ji 'dongorke kande boi raila, pu,uga 'dongorke atai cipai raila-bo'kori ailani/tar bouni ka'ni mala domake dan kuji bosi raila/tar boi bai dekla je amor bouni ! asonka oi dan kuji bosi ace kemti karbi be ? e ka'q' b'idi debi boli dunu ka'q' jopi kari jiki cai dela/se ka'q' jai ta uporke jai gati oila/se dan' i kaila pot'par kola boli ku'bar aka bosla/tar bai ka'q' b'idi jaala nai, bi'a ale b'idi dekb'i boli bita b'idi dela/se bita jai kori se rani pi'ji bate jai kari dom kari pa'ila/tod'bodi galake rani pasi dekla- a eta mor bai sina cala kola, mui jani napari, naga oi kuji bosi raila, mor keie mout gala/por lok dekle oita, mor bai deki dela-boli musolke pingi dela, kulake ba'nikke pingi dela/ator mudi, go'ar jut'ya, ci'ni' cupa sobu pingi dela/pa'luga argori kari rangni upre jai kari rani 'dudumae jai pingi oila/tar bai do'ji gala-o mor bouni odri dela-boli jai dekla je upbar bu'bar oisi ace/bal dari jiki delake mu'q'or gi'gi songe jiki oilake se bal se bode pingi dela/ar-ka'q' tane bosi kadi pakaila/pace go'ae cagikori sorbeti ba'je gala/age gala rana moina gore/gala je jai ko'q'ek m'igla/se maiji gorob oilake

take saip dela-tui odek car ru?daisu odek culi jaki deisu/tei uni barigala/
gadba gore gala/tei jai joi mägla/se godobani kaila-e sakal uni koir jai debi ?
take saip dela-toke suta nā mila/mu?de dunu songe kasa bādi o,atae bodu
rā boli kaidela/ari barigala/guṭa sima dese/

se rani saje nāga oi muṇḍe bal nai bari gala boṇḍa dese / boṇḍa gāor
boṇḍani mən pani ga'e jai tula oi acēt/se bate rani gala/se boṇḍani mən
ḡumḡa oi kəri tia oi acēt/se ranike deki kori kata et nai/se rani pacarla je
kata et nai/kata bujla nai boṇḍa mənər kata/

kai pai kata et nai boli mōne pācla rani-e ranike muṇḍe bal nai boli
boṇḍani mən kata oilai/e maiji kon gāor maiji kata na jame amər kata/
se rani kaila-mor songe kata uas nai boli mōne pāci kəri saip dela-tōme/
boṇḍa boile boṇḍa oi ja/tōmər buk dud muṇḍi jak mali ḡabi oi rua, muṇḍ
muṇḍri oi rua/tōmər kāda joḡ sadi gole cōtər dabi ua gōṇḡa kōḡek/
saje ḡumḡa oi rua/tōmər munus mōnke dineke dunu kāḡ dari rā ta/
kaila tane soila tane dunu kāḡ rā jao/saip dei se rani barigala/godaberi
jai sid pasli kəri pade puja kailani/boṇḍamōn, gōṇḡa mən, penājoria mən
puja delaini/

kuṭni malai se ranir bal sumbuṭa sid pasli ace, cin,i capa, jufiya, musāl,
kula, barni tei sid pasli ace/tar bair goṇa koj ace/

II

Benen Raja

dui bu,a bu,i rōilai puni/se bu,a bu,i dīn-ke kāda mari anbaḡe jibai
daḡore/se ḡakri goḡe bine se ḡakra goḡe bine senti oi kāda marbai/se
goḡe dīn ḡakri pete oi tibar pifa goḡe gadoila/se kāda kale/ḡakri ḡakla-e
ḡakra-boli ḡakla/ḡakra koila-kaijare ḡakri, ḡaksi acus tui?-nai re ḡakra,
cōnek ao ta-boli kaila/-kai oilus je ?-nai re ḡakra, pila goḡe gadoila/-ale
puni deku boli ḡakra gala/-ake nai bomli soḡe ḡulai dei ujju re ḡakri
boli ḡakra kaila/-oi aka re ḡakra, ake ke,ebel dud kuaibi, ke,ebel amər
jiuna dekbī ? boli kata oilai bu,a bu,i/gadla pōtər ani gala ḡakra/se pōtər
mari anla/tale goḡe ocui delai/se pilake ḡulai delai/tar upre goḡe pōtər ḡab
dei kəri gore uti ailai/

se pila te-re te-re oi kāda kale kādlani/soj oi galani/se pīlar kādbata
suni bag goḡe-kaila kādlani boli se bate dire suni kəri gala/se bag
mōne bicar kōla-o o kar nōr pilake ḡulai delai nai bomli songe/mui ake kaila/
peḡ pure nai ki dāte atle nai/pap lagi jaisi ar kaili pap boibi boli mōne pācla/
-nai kōtrake ḡakbi boli kōtrake ḡakla /se kōtra ḡeri ḡeri gala/-nai kōtra,
e nōr pilake tui dud kuaisu/kōtra kōila-mui dud kuaibi sina, ake alḡḡi
suabake kemti korbi mui ?

-nai mōjur ke ḡakbi/se alḡḡi soisi boli bag bicar kōla/se bag mōjur ke ḡaki
anla-tame dui lok oi kəri, kōtra rani dud kuao tui alḡḡi soisu/nōile tamke
tia kaila agbi/se kōtra dud kuaila, mōjur alḡḡi suaila/

senti rōu rōu mase ki dui mas oila/benen raja bu,a bu,i/bet oilai se pilake
pilake ate pate kəri ruṇḡai bu,a bu,i sarda oi kəri boi ucari kori nelai/jai
baria pakane ḡal capor oi basa oilai/se raja pilake sat muda aldi, kōma
tane pani tḡailai/ḡakra kole ḡarlake ḡakri ret rōḡḡi kəri pani gadoila/dokri
keila-kaila kuao be ḡakra ? mui peḡ cekbi/tui kaila kōla an/-jibire ḡakri/

ðakra bari galeje gote baria pila pakni ace/se bariake dari pakaila/
baria kaila-kaila roja mapru tui, kai lojake darlus tui ?-nai mor tane gote po
gote janom oila je tar make dud æ nai/tui dinke dud ani deisu/se baria kaila-
ani debi/ðakra tei uni bari aila/bate gote kaira be; oila/-kene jai rælus boli,
kairake ðakra kaila toke se kojilini /mor tane po gote janom oi ace, dud
deisu/, kaira kaila-ani debi / se janom oila je sobu bol oisi/ ju babu-boli
kua kui oi bari ailai /

se kaira deki se pilake kole santi darla je dud kunila / se baria kaði
tane dud dari kori aila / kaira ke kaila-tui kene ja nai/-mui ar kene
jibi ? bo; oiba jak ræjibi / se pila be ðia oigala / tar nao delai, deu roja
boli ðaki delai / dosra mas oirake dosra be; badiake paik pajaila ðom roja-
tui jai benen porjake ðaki ansu boli paik ke pajaila / se paik sakale uti kori
baria pakane gala / benen roja gore / se paik kaila-nai babu, roja mapru
ðakailani toke / benen roja bu;a kaila-kai pa babu ? ðor ðor laglani / paik
kaila-nai babu ðasra ukum oila ke ðaki an boli kaila / bar ju, suni kori
uti aisu tui / tei kai paiti nai / se paik-ke batiya pæ,ek dela, sag ðal dela,
meki tabla dela, caju dela-ne babu se gæte neirædi ka je ao je ju / se paik
dari kori gala, ræd bat kola, kaila ar gore gala /-ju be babu, tiar por tui
aibake søj oisi, bela beli ju,se benen bu;a tiar pæla/-ju babu boli ba; oilai /

roja gore jai kailai / benen roja bu;a se ðom roja ke jai juar kola-
kaipai ðakra kolus roja mapru ? —nai o, ðasra ukum oi ailani/ ðasra
be; badiake aisu tui / se cæcapati dari aisu/—kai kaita babu ? moke
koidele sina mui jomaiibi/ ðom roja kaila—toke jana nai kire bu;a ? boroske
tui bædsu, toke kai debar ki ? —oi mapru, tui janaila sina oisi næile moke
kemti jana roisi ? se roja kaila—tui bni puja koløj, set cæor, patal kumða,
kaligair dud, mæu pæura ræs dui ðaba dari aisu / koidelake se benen roja
bu;a juar kola ar mæ capra kori gore uti aila / semi pindeæ bæsideda/
se pila deki kori se pila kaila—kai oilus baba ? mæn capra oi bæslus tui ?
—nai bobo roja kaila je seta—mæn milsi ki ? na milbata kaila seta
milsiki ? —ao ao pej ka/kaita koidela je tuimæn capra oilus ? mui aci,
toke kai ðar ? ao ka, ðor nai/ka je ju, mui de kai debi, toke kai ðar ?—
nai babu, set cæur, bne puja koløj, patal kumða, kali gair dud, mæu
pæura ræs dui ðaba dari kori aisu, ðasra oisi, be; bædsu tui boli
kai dela ace/kemti milsi bobo ? —tui kai ðar, mui aci/ka je ju / ðala kærl,
sabal, kækki, je ðgiya dar je ju, mui de kai debi/

se ðakra pani gadoila, ðakri ke pej magi kaila ar bar oilai / jola jola
cogi galaini/ —e ba;ni bangau / e kæda bnd maru boli kai delani / se ðakra
ba;ni bangaila, kæda marla, patal kumða kunla / —etek ræ ta poce asu boli
kaila pila/ gore uti ailai / etki milla, ebe duiða ace milaibake / pej pani
kai se rati ræilai/sakal pailake pej kai kori bar oilai/ðaba jorekdarilai/ari
galai,kali gæike se røja pila ðakla/se ðak suni palai aila,—iti ðabek giu
deisu,roja gore nei debake deisu tui/ebe eka debar, næile toke bol na kori
boli roja pila kaila/-ame mæu pañnae jibu / tui dape ani deisu, gære an
deisu, ame e bat na asu / mæu ræs ðabek darai aibu/dui ba po oi bar,
galai mæu pañnae/rani mæcike roja pila ðakla/rani mæci mada tane uni
bar oi gala/—kai pai mapru daklus tui ? —tui ðabek cikæn deisu roja gore
nei debake/ðabek boile debi, cari ðaba boile misa debi/—nei deo babu
sæbu jomai kori / bujake kaila se pila—etki baba ki ari ace
ta nai ko/kenta roja ace ale mui deki aiti/nai baba mui misa aibi dekla
para/moke basuor kaða, basuor poi kori deisu/—kai karsu je tui BoBo ? —
nai baba mui kelbi/bit bita kolake buta kæræi dela—ede baba, kel be tui/

mui coneK nei bej badi aibi/tui ma sänge keli keli ra-mui dape uji aibi-nai babu, mui misa dekla para aibi coneK/—nai baba, raja dekle bäl na kore-seja kar po boli akar korsi, mari deisi/—nai, mui aibi aka/tor pace pace roibi/—ar ju tebe dekla para ale/ðakra goje lok ke utaila kaui nebaKe/se pila kaða pori dari barla/tar baba koila—eja men dar nai babu/—nai baba keli keli dari roibi/tinlok oi baroila/roja göre keilai/kautinke utrao boli koi dela/roja gorar paik jai kaidelai benen roja aila ace/roja koila—ja si/gasane boi anot, dekbar oisi/kaipai semti basi acot ? ðaki ana,

poce si/gasane nei utrai delai/roja bar oila/buia dui at jamli kari juar korbaKe se pila goi so/ge juar kola/se roja—seja goje ke boli koila/kop oigala/—take mar mari kari sul dei paka/gialpo goi teki moke juar kola/e mar se mar kari delaini/se ðakra koilani—nai babu pila lok jane nai, mara nai/mor po eta/—tor po ele misa goi teki juar korsi ? boli gulai roja soror lok bar oila/mar boile mar bola boli oi galaini/pace se roja pila kop oigala/sote je sadeb buia buti, taokar pete jänem eli, kotra dud kuaila, möjur ota/ðaila, benen ðakra ðokri posla, —mui goje marle koje ciji jiba boli subarna kori roja pila bausar kaidä bausar citki paura bulaila/sinke mari pakaila/sabuke sakali neta/ðom roja mänke koji mari neta/ðom goi söbu sarai kari bari gula/diui mali pöbäte jai diuti logai, purti jak ujol oilake ðom go, koji kari mari neta/söbu saras joipure jai bosati oila/ebejak benen roja dasrake bej badsi ace.

III

BIMA RAJA

rani ðuðumae odri tar boini barigala bonða raji-se bal poce kuñni malae uni bar oi go.ai cogi kari barigala sorbeti bal-sorbeti bate uni jai jai barigala gutasima/bate kora goror lok koste roilai/“kon gau eta babu? ‘boli pacarla/nai, eta gutasima/’ kora goror lok acot?/ ‘kora goror lok-ke kai loia?’/nai, amor bondu oibai/amor bondu to kebe nai, söbu moriaji galai/’ nai, nije tomor jñai ebi/’nai, amke jana naitoke, kon dese uni asi acus kon des nöy amor ani dadi nai puni misa kondine uni mori gulai, ebe toke kemti koisi acus?/nai, amor babu na koi acot, se koiba bisoy mui aili/’ nai moke jana nai, tui ja konti jaisu ja, juai potar nai/ koibake roja risa oila/ se gñor gula gore gala/tei jai basa kola-nai babu, konde jan dia/se go.ake ðuare bandi dela, pinðai jai bosla/se maiji panipuna delai/at got doila, bosla/’ kene gulai tomor goror lok?/’ nai, kosbar gala acot amo satra, amor munus misa söbu jai acot kosbar, coneK bösa babu, aile kai katake asi acus ke/nai, mui jibi, dui din para railbi je jibi, goje loiaKe asi aci/ale ro-boli se maiji koila/poce panipuna debake, ‘poteK caul basa, ka je ro/nai, tomor lok asot, aile katabarta oi roibi/

poce kosbar lok-ailai/se ðakra aila, tar po aila, ðantamon sabu oi ailai/ eta kon gñor ta? maiji koila-kai kata kee nai, cimra oi basi ace/“bosirao”, take poteK caul debar nai je aya? nai mama deli je nilba mui no kai no riði boli koila/take delus nai ame kemti kaibu? noki tablamön majmuj kori dias pilamön/ nai niela mui ketek kori koili ar ketek koibi mama? boli buari koila/se rati/ oila/tati goje dia boila roja/delake ocaila soidelai/

sakal päila/se rojapila utla/gare jai pani kanji gadoila. asi pinðai bosla/’ kene jai, roilus babu/’nai pani gadoibar jai roili/“tokipila topei diot nai je tui kaipai sakal uni jai kakor pani gadoi aila. amor gore kai lok na/ki?/nai mui jai gadoili/

'rati uni buke acus ebe ale joteh maji debu bosai ka; ja re jokipila nokitabla maji ani dias/nai moke seta arla kora nai/nai amke bisas lagsi/nai, moke bisas lagsi sina tumke nai tome to debu boli koilas ar mui no kai ki?/

poce kora dokra kai boila-ja re, se gotai cegi asi kori ka gore basa kori ace deki kori ao/tar po-ke pajaila/se jai dekla/ kene ailus? nai. tomor gore bulbar se aili/ene tene dekla roja bosi ace/poce ari dape ugi gala/nai baba pinjai bosi ace, taake tatijuta oeni debake ke.e alond songe bosai acot/gialpo, amke jani boli kalbar tabe! guta dokrake jai daki an/guta dokrake jakai pacarla-take kaipai songailus, se gialpo padesike? seta amke tor ji-ke de, purbor bondu boli kaila! kaipai songai acas? deka, sengzile gio-ke sani ansi/baba re, got boli kori aila-lok-ke ame kaipai kedbu, roo ketedin, aji roisi kali roisi ari bari jaisi/kon desor lok ki? 'tar glo nai nio nai, take ame kai bolikeri kedbu, tome asi. mardar kori keda sina ame na paru; kaila to mige nai, kake dar picka kore nai, take kaipai marbu ?

rejpila aeta sunla/se risa oigala/roja koila-ja o take daki ana/selok sebu ten dan dari ailai gudgudu/asikori gote capor se rejpilake marlai/mui kai dos kari aci-moke kaipai marilasi -poce jai govai cogla, suborna kola-benin roja, jani tane mai jonom kori roibi bole mor boini gala bides, mui aili bides mor mama satra acot bolikori matir deka, semali gena-boli bausor kanda darla, poi darla, gora enetene bulaila/ekabele molkai kori to mari dela se glo jak galai lok, ene mar tene mar, sobuke sakali dela/ se kora goror ji-ke gotai cogaila, gotek gutapi-lake, gotek korapilakeca ideikori lodbud palaila/jan jan gole bonde gala/pani kaibar boli go-ake tebaila, dasrike utraila/pani kailai, cenek baslai/ari barigalai/ jan jan bima raja gore bari galai/se/ane roigalai/eti rou sina, koragerlok-ke sobu bilai debi, selane goi/lok no reile bol nai; galagoror gole toki ace, korageror gotek pila ace se dui pilatoki tei gor badi rest; thoker jete ji oisi seta ame gaye bolai nei biba kora/

gote gole boras pani jegeri darsi/se boras bima raja konia anbi boli dangor par baslai tas bes arla kori pakaisi/se o dek neisi, normon-ke adedeis./

IV

Kuilom-Kirsani-Kata

[Story of the Parenga ancestry-Balaram Mudli, Semla, Nandapur]

purbe puni dui bai boini railai/semi puni roite roilai, jiite jilalai, kaite roilei/ jiite kaite roile puni ke lok nai kego/te nai-co.ei nai ki ci/as nai ki-gotek kuilom kal boli gotek raila puni siti/se kuilom kale aka baiboini puni roigalai/se baiboini gor darlai puni/pila oilai pani jilalai, semon-ke danti anidekai, taokor jiman-ke puni juaike delai-roigalai puni/taoke bandu nai ki bandeb nai/gotek kuilom bos boli roigalai semi/

poce puni-nai, ote mat po oilai, etama/ ji oilai, kemti ale gote bondu kora puni-selok se dui baiboini puni bicar kolai/ei, tebe konti ale koji deku/gote kai at din ki masak jibake puni soq-bolod gotek puni bari aila/igati dine puni emtari ujol ce nai, kura no ceke puni, ujal ngy puni, sob adar/adar tane se roigalai-kuilom kal boile kuilom kal/kale se roigalai/take kara ale cekni ut nai, pani marai ot nai puni/sentar tane roigalai/soq-bolod gote din ingi jaiti raila/ e dekla-oho, etamon koir lokomon! iti akas bakas bone, surijer cai nai, semi oikori acot; nai, ake kon ale gote adarna kori deku naiki-se bicarla/

'tome kon desər lok asi iti puni acas?'

nai, nai, babu-tui to deku boile səɟ-bələd! tui kemeuni ailus ki na ajike sɛ pae ki kemot oigala/amor ma nai ki bapa nai, ame bai boini gordara darlu ar roiluni iti; roigale aka nai soka nai, ma nai ki bapa nai, semti oikəri acu-popala etek acot' konti ale bəndubandeb kəru boli kori amor oilani, konti eɟa korbar boli ame bicar korsi acu/'ro ho, mui koi debi tomke bəndubandeb' boila puni/se danai puni-'e aka korsi be ! e to bələd ekorsi be; boli at sange tene Ja-boli pelai dela/pelai debake-' rə, rə, emti se tome roisa sina bilkul kai se no ase' boli soɟ koila/se dang, ike munus puni koila-ohe, kaigini tui pelai delas ? e goɟe kon debta knike aila ace-boli kori take Jai baubinoi kori koilake se səɟ-bələd aka puni uɟol kola puni, bel surij oila puni oila puni/semti oikəri dape bel oila, dape jon oila; semti oikəri rati ale Jon udsi, puni dībəs oile bel udsi/ semti oikəri roilai/se aka surij bolikri amər kora bosia bolikori roilai puni se goɟek/'-nai nai, ar songe se məitor kora, etek ji acot tar ji-ke ame ana, amor ji je take deus-semti kori ju kau bolikori selok bicar kolai/tebe se səɟ-bələd ke puni jaikori koilai-nai, tui kaigini mon duk korsi, tor ji je ame anba, amor ji je tome nia-'nai, tomor nao kai nao bolai oisa ?

-'nai, ame kirsani bolai debu, tome je kəru bolai dia'-se kuilomkalor lok koilai/ elok kora bolalai, se kuilomkalərlok kirsani bolai oilai/ ji boinike kora gərər lok-ke delai, kora gərər ji boini puni kuilom gore delai/semti oikəri jiste kaite roilai/

koi, koi goɟe kajibar lok kaibar lok asi puni konti padek bumi, konti goɟe soria ki goɟek moria, ki goɟek taka ki kebe aina emti dei dei soria moria darlai puni/tei ga goɟek puni oigalai/se kuilom gərər puni koilai-ehe, kirsanimon amor tolia para oilani, eja kemti kəru? nai, ebe kaigini ar-taake taoker ji boini rooti amor amke se root, bai boli oi dea/puni kuilom-mon kirsanimon bai bolaboli oila,

V

ORINGI

(History of a Dideyi village in Kudmulguma,-Dobek Pajari)

purbe amor ɟideyimon januwai roilai/seti se ɟideyimon aka roilai/tākor pake duija pot roila/tar na sonia pot, monia pot/take palte roilai/semton/pot roibake seti take osubida ela/setia kaje se kol gas kaibake tai mal upre inɟi inɟi oringir ba; aila/age basa kala kadamali-siti pami ace, kol gas ace/kaikai kori sobudine aisi/januwai ɟideyimon dinke asi asi kedi nebai/

semti kuru kuru somon oringike puja anɟi boikori gulai gər lok ga cati barailai/gangapaɟa ɟideyimon oringi roilai/seti asi keri tākor songe misi biri kamdam kori kaite roilai/gangapaɟa ɟonriyamon-ke kamdam korake jəm/bai una ebake emon-ke koilai-babu, tome amor gike asi amke be-akuɟa misa bol kori mulo nai/emon koilai ki-kai ela tebe? paik raut asile tola beda ele ame misa ɟebu kazu bitai kori debu, batia satia debu/semti paikraut aile misa semti bitai birai deiti roila januwai ɟideyimon goɟe din mone pāclaiame kemti kori iti roibake oisi, amke emon kedbai boli mone pāclai/

Paik raut aile januwai ɟideyimon olop olop otiya kata koi kori paik raut sange katabarta oibai/gangapaɟayamon otiya kata bol kori no janlai/semton kukuɟa dan caul paik rautke debar/se caul januwai ɟideyimon māgi songei takor

ator saa caul, musa mäs paik-ke debar ar kaiber-babu, gangapa-iyamön saa
caul, musa mäs tomke delai; ame tor päi dan caul kuku a kori deluni-eta kentar
kole oisi babu ?

semti kuru kuru gangapa-iyamön janidelai/ame paik-ke debar dan caul
kukura songai dei täker saa caul musa mäs dei amke ninda kolani'-boli går lok
katabarta oilai/gar lok kollaiki-emon-kee gile uni kedi pakau/, emon rolle emti
kori amke konjek ale beaku a no mile/dulir går lok misi bicar kolai-babu,
tome amor gäke no rua, tome röle amke besi duk kolamsi, tome iti röle donu
tes dari kori bindi pakaiibu, puji pakaiibu- boli kori kedlai kedbake semon misa
donu känd dari bar oilai/takor bo, dokra majadar parasa golek röle-se aka sobu
jud mar bindabindi kori kete kete lok morigalai/tebe januwai lok se boi lok-ke
dari kanda songe puji delai/debake tar munj kändake cabi munj kindri tar göre
barigala/se munj jai kori täkor mädake kolla-tome täokor songe no paras, semon
amke mar dar kori arailai/ajiruni täkor songe daradari maramari no kora-tome
seti ca'i dei döngör bai ja, seti ame kam kole, beaku a bunabuni kole amke kale
kale anidadi kale natiputi kale kaiber öron pindbar bana mäs-täokör songe jud
korani-ajir uni amor gangapa-ia se beaku,ake kaila, aji ca'i anidadi kale jebe
kam kole ame bas bui jao-boli porman kola/

sedin taneuni gangapa-iyamön seti ca'i dei döngör bale jai döngör mari
jilali kailai/tebe jakö se be aku, a semön pormanke döri kori kaila kata kot no
parlai/semön masad bädi kori ebe bai-kujam oi kori jilalai/sedin tane uni oringi
nalo ela./

VI

The Story of the Origin of the Bhatras

Jankiram röja gole rela/se deske tas korba-kaje bion mäg'bake gala kober
gore/tasimön kober göre run mäg'bake galai/kober bol-la ki jamin anle run debi
noele röjake run debinai; tui mor dön-ke suji parus nai/röja- 'kake jamin anbi?',
'kober- "cöndör suröjke anle mui run debi"/röja cöndör suröjke kaila-'car jati
konnia-moke run mägi dia, mui semön-ke debi/cöndör suröj jai tia oibeke
run dele/bhotra, penga perja, andnia dom, bal-e lok-ke röja bion mägi dela,'
'tome röja göre din munj päile tome sistu dias'/ä- bol-le, ani tas kolai/

sistu ana bolbake tip tip kaji kori gore purni delai, bund bundke kaji
kori röjagör gadia tane bori delai/röjake dui boros oigala/kuber run mäg'bake
aila,cöndör suröjke dari pakaila/ roit dele to röja ! roit bol kori beole röja mola/
röja roit upre besi duki gala,sorog purne donja bion utrailai/roitke delai buna
boli kori

roitke sistu ana boli kolai/tip tip röjagör gadia bori delai, bud budke
gore kailai/ajigörna cöndör suröjke geron lagai run ca,lar nai/segini röja akmon-
ke suborna pol anlai/cari lok ke delai/'e bion buna, poruke moke sistu dias/
röja gole nilu-musa lagaila tane pesidela/se sob mäji kaidela/bion okrla naini/
godboni nödi tale anumanke bion delai/anuman car kumja para jagia ace/
boros gole eigala/sistu banda-röjabol-la/roitke röja dari pakailake konti ace
kikaru nai ? gadboni nödi tale ace/se biksi ki nai ? nai, biksi/roit sob gala
siti genbakaje/anuman bol-la ki 'gole bai kökaru gole bai suna etki bojonle mui
kakoru debi, suna rakbi/roitmön dan manja biki sobu nei take deidelai/roit
sobu kaila kaje pej nai/röja amke döng dela, ame palai jiba' boli kori bari po/le
rajar des tanu/rati asu-kolpañi, noboraspur biriguma-e tin des bitre asi
roigalai/bai agtu ela, tar poce dom, tar poce poria, tar noce boira ela/

SOCIAL CUSTOMS AND RITES

MARRIAGE

1. Marriage arranged by parent through negotiation

agtu ma babu mäd pita dari jibu/got boli kaibu/sämdi gare pita debu, mäd rokai debu/se garer sämdi kaisi-nji pita mäd anlas, kai loia ace sämdi? nai babu, got aka ailu/se sämdi kaila - kua babu kua, kai luca gänja kaibas/ila dari asi kaibake kai dar?-nai babu, tämör bate pul gotek puti ace/se pulor pai ailu, kai bolso ? tamke pul got ra, amke pul ta loia ! pul loia to bufa ke kai pai neba ?-oi babu, tämör pul ta, pul ke ke nai boli kaibuki ? ke ale pindbaja ? tämör män kai boli kaibu !

se rati kata barta oilai, pej pani kailai/sakal pailake ba,i bel pej pani kori delai/nua sämdike pani tapani delai/kukura potai delai/dui buia bui ke pani dunilai/rada ba,a kolai/ari mäd käcek ani delai/kua pia kolai/ari dui buia buti tiari po,lai-jibu be babu boli, juar bet oi bar oilai/

göre asi dui din galake rai baia darlai/tanke mäd cari käc, sälöp dui tuma dari bi,ai sufa darai patailai, joia patailai/se dui lok tiari pa,i ar belai bar oilai/ lögor glo boli ai bele bar oilai/se bu,a bu,i disarike pucarbar galai/aka caul darai galai/se disari akot deki kaila-nai babu, toki pilar jugat büsi/-ai babu disari tui aka baba kori debu/-nai babu, bäsak mase biba oisi, mui glai debi/ai babu, tor aka puci kake na daru ame,-arbensa sukrubar dine kada adi oisi/mängolbar soje anibar oisi kania-boli köidela/

se raibarja nilai boli kua kui oilai/se rati se gaor boi san ke çaki ani mäd sur kailai/ci,a pota kata oilai/ kata ci,ani mäd anle köidebu, ebe koi no paru boli koi delai/se rati roilai/sakal pailake uji nilai/asi kori se buta bu,i ke köidelai kata ci,ani anle ci,ani debu boli köidelai, ebe gale cii jaisi be/

se çokra çokri kaja debake naik babuke kailai-kaja debar eisi babu, kudo konda jomaile sina eisi no keile/ari magi roibi/das puti dan kujai roibi babu boli kata oilai naik songe/budar din ailake se garer lok köilai asa babu, dançor ma babu, dan kaja debake asa/se maji mon kaja anake galai/ke das man ke pujeç kaja delai/poce se mon ani delai caul/sebu nei roilata an dei pakailai/se caul napi napi kori songei delai/ari goje din daru marbake bolai se dine daru mari ani delai/daru maci kori ku zi delai/ari goje din potorke kailai/se potar ani dia boli kailai/dui pe,i laka ki tin pe,i lakasi: ani delai/ari goje din cam-nja kada sal marailai/disari göre galai/aji jau tebe kania çaki anake bolidisari kaila/

galai gaor dan,a dastji celi caul dari kori galai/pujeç caul, gojeç celi dui so tonka, gu luga, cacapati dari galai/dan,a dastji mon git nat oi galai, se kania gau galai/soje galai/aji kori cacapati bine songei delai/se gau dastji mon celike luca delai/sakal pailake caul napake boslai/caul napi delai, guluga delai, sag çal delai/celike deklai celi nai/dastji mon luca dei acot/semon ke çabu dei celi ke anlai/se gaor boi san ci,a pota oi boji radi kai çemsa kel-lai/dan,a dastji bokka bokri oi se rati sai sarda oi roilai/kukura çake koniake bar kori delai/baja baid kori se kania-ba/or/lok bor-bat/lok biu kori koniake nei galai/bate nei kori tehai kori dulli sor bat boli kaibake se kotare roi galai/duli sor bat ani delai/

se kōjare kai din jak dēmsa kel-lani dan-i mon/goru duli belke gāu manjaibar
bel oila/bate goje kuku/a puji biru kori disari gau manjailla/dip tolni bele gore
manjailla nai/se rati boji kai dēmsa kel-lai/

sakal pai galake bōr kōniake mukuṭ bāḍ-lai/logon bulnailai/poce kado āḍi
kel-lai/kado āḍi sarai bōr dēli gane boulaibake netai/dan-a dan-i mon boikori
boulai asi boji bat kai dēmsa keli git maramari koilai/kutum bosi kōnia sorpi
debai/juar be; oi jar baḍe tar oi jibai/ari a; din gale āḍi bau ani jibai/dan-a dan-i
songe ari gote toki misa dei tin lok oi paṇaibai/pita caul mod etek darai pataibai/
se lok se dan-i ma-babu gore jibai/siti pāc din roi ari uti aibai/asi kori paiti
kaba kori kaibai, ji-bai/

2. Love-marriage by Elopement 'udlia 'biba'

Dan-a dan-i duilok babu moṭar bādai/dui a; din sutra satri oi oi po-a dīne
kata barta at mara mari oi roilai/keḅke ja boli kunkoi oi roilai/porōb dīne dui
lok misi kori udlia uti galai/kon ale gao ja; ro; galai/se dan-i; ma babu koḅbar/
amōr ji kene gala kali rati bar oila? jatra danḍe-uni gise nai/kon lok neta ki kon
dan-a neta koji koji taki galani/cin nai koḅor nai boli se lok koḅlani/koji koji
napari roigalai/poce koḅor pai jai jiki anbaḅe galai/ma babu ke deki kori se
dan-a dan-i luci delai/teijai be; napai kida buba oi uti aine/ai nō din luci roilai/
se dan-ar ma babu ḅakbake galai/asa be juboli koi ḅaki anlai/gore ani bol jog
disarike picari tuga o;ailai/poce dan-i; ma babu suni kori galai/jai jiki ana boli
dui tin lok jata oi galai/se kōnia gore galai/se kōnia neu gorō lok kōniake lucai
delai/se kōniar ma babu se ḅior naiḅ gore galai/selok naiḅ ke koilni—amōr tokike
babu kar gore anlai acot, babu koi dia, nō jiki neu jiki nele kai eisi? take deki ale
jiba/naiḅ koila nai babu, muideki nai keḅe para ale? nai babu oi poja dīne ke
neta ace/ale take deki kari u; jaitu, kuje boje magi knitu/ji: tai knita/ knipai lucai
acot? ketedin lucabai? seta kai sagōta dōrtani/noile mod sur dari kori aile
koi eisi? sete ḅar ale kaipai neta ace? se naiḅ koila—nai babu mui koja kori aibi,
tome kaipai koj-sa? mui sōr buji tomke koibi, dedi un nai/nai babu cina koḅor
noile kemti oisi? ja naiḅ babu, koja/ace ale ame koi dei jibu, ḅornai, ame ma
babu asi acu/ kai kata ale koi deot/

se naiḅ gala / se gore pacarla—nai babu, ame anu nai, kemta dan-i ale deku
nai / kai pai lucabai? se ma babu uti jaiti roilai / baḍe koḅor suni leuli aila / asi
kori se gore amatam koila / se gorōr lok koila—nai babu amor se dōs / kar kōle
kōra babu, marbu marbu boile mara / ete din luci roilaiboli sātaille sāti uot nai/
pocē naiḅ ailaḅ se naiḅ sātaille—nai babu, tome sete koc oile oisi ki? jete kōle,
misa pinḅae bōsot nai ni / amke kōnia aka lo-a / nō bōst nō u-a/ nai babu, cōne
bōsa, mui goje kata koibi boli naiḅ koila / nai babu, nai nai boli nia sina, koc
oile bol nai / se ma babu pinḅae bōslai je mod ani delai / ḅōkra ḅōkrike kaibake
delai / mulke ka bar nidi / senti roigalai / sō; oigala / kar ti ka boile kaot mai /
buke roi galai / batiz delai misa nai ni / se lok aka batiz genbake bul-laini/
se ḅioe batia mile nai / senti buke roigalai /

se danṭi bar oila / kadi kadi ala babake koilani—mui ta mon kori uti aili/
mui aka iti mōrbake aili kana cōla o, po sina roisi ji roisiki? tome emti oile
kemti oisi? noile ja boli dan-i koila / dui bu-a baḅ; dan-i; ke at dari jiki netai/
tui amke koi kari gale kai oita? sai sarda kori mui deti / e gore aile tor ma nō
deku / se rati rati aka uti galai / se dan-i ke jiki tani netai / gore nei kori ḅāṇḅe
bar korat nai, ari uti jaisi boli /

senti roigala dan-i podae barde nai / se dan-a mor pobit galai/ nai kete lok
ke sōr darlani / se lok ko ot nai / goḅe maske para ḅāṇḅke bar korat naini / senti
roigala dan-i / se tar ma koilani—gōr juli dari debu / ame mōrigale e gōr duar tome

kaisa / nuni, tui se bodi pāc nai / bol oi rōja mor kata sun tui / se dan*i* koila—
mui take aka jibi / dōkri koila—nai re dōkra lok*i* koilani take aka jibi boli / se
dōkra jai dan*i* ke dui capā marla / se dan*i* baroi palaila / pīl te palaila gole
bine glā / se dan*a* ke kōbor dela / se dan*a* kōbor suni kori dōbi gala / koi ace ?
nai cilipue dāra gore ace / begi ja, dan*i* aso boli koila /

se dan*a* suni kori jai se gore bōla para oila / dan*i* dan*a* ke dekla / kon
gau-uni bai ? pani tda je gor do je bōs boli āki mara mari oilai / se dan*a* koila—
joi kōnde de apa, pika po, ai kori jibi be mui / kon gau-uni je bai ? —komla bati-
uni apa / gai gole dise naike kojlini / dan*i* koila—tui gala para o je se bāte rō /
am goce cōgi rō / mui ke, ebel sōmō oile mui aibi / dan*a* uti gala /

soj oilake se dan*i* bodai jibi boli gala ar se bai uti gala dan*a* tane / tei dui
lok bi*i* kori rati ke rate uti galai / e gorōr lok kene gala boli kojlaini / eja ele sei
dan*a* aka asi rōla, se aka nēla / cim a oi rōu be / sakal pailē se gore jaikei deu/
se rati rōilai / ari sakal pailake se gore jai kōldelai / se kōbor suni se dōk*a* gale jau
boli mōr oilai / tar mu nō deki koila dōkra / gole bōrōs ebake kōbor delai / ar kaija
gena bīsa kōre naini / inam kōnia oi jī: laini / dōkra dōkri jōlapati pailai nai /

3 Love-marrige by Seduction—"sōgorta biha"

maiji mōnuske mōn nōile se maiji ar go'e manus kojsi / se dan*a* dan*i* kojsi /
se dan*a* sōr dari se maiji ke sutraidia boli kōisi / sutrau ke dābu kasu deisi / se
sutra*i* dei dan*a* ke kōile dan*a* sutrau tane nīsi / nai cādi palana dīne bar oibi
boli kōila ace / rōibār dīne tui dōi lok oi asi rōisa / mui dāki ani nebi / mor tane
dekai oi jūisa / konte rōisa ? panigatōr baḥōr am goce rōisa / goce sōile se se
dan*i* bar oisi / oibō oi bar oisi / tad*a* ua nai / mui dāki ani dele sōri / mōd ani
zua-kuakōi oi bari galai /

se dan*a* mōd geni kori ari go'e lok sōn dari aila se sutrau tane/take mōd delai/
se kōila—goce cōgi run mui dāki debi / e bai ari jai se maiji ke kōi dela / se dan*i*
tar munus ke, satra satri ke pej pan*i* dela / dan*a* bōkra ke pej dela / gōut ke bandi
dela / sōbu ke dei kori se dan*i* kaila / anḍi patli dōila / sōbu sōilake lugapata mōt
bādla / sutraiba gore gala / se jagi rōila / dan*i* ke dāki nei kejai dei mōd kai uti
aila gore / se dan*a* dan*i* ari go'e lok oi tini lok oi bari galai /

satra satri tar mōnus uti kori koji bōslai / kene gala kene nai ? kake uti gala ?
tui pake sōi rōila toke jana nai ki ? kukura dāke u oi galai gāu, lok / sakal pal-
lake se mōnus gau gau koji bōslai / se gau lok-mōn kaija kojlok ni boli kōilai /
kaija nai boli kōila / konti bej ele nai / gore uti aila /

dui dīn galake kōbor paila / bōḍka pūḍr gāsi gore gala ace boli kōbor
sunlai / take kaipai jiki anu ? gale gale gale gale be / kōnia bol nai / se kōnia
jiki anle sōdōrke pīdōrke nō be / se gīōr lok-ke bōi san-ke dākai kata oi lai /
naik kōila-kali ke p*a* jaḥṭ dui lok jai kōi asot / por dīne aibu boli kōisa /
sōgortake aibu / tui bō, pania lok, tōr gore dip uḍol oila, amōr gore nai / dāra
kalas boli kōisa / jō-a jau mōn tei jai senti kōilani, ari uti ailai /

poce bōl asar kata su boli sōdre bōslai / gūḍ māḍru kōra, cauḷ kōra boli
naik kōila / se gōrōr lok gūḍ māḍru, sag dāl kolai nī pēḍōr lok, dui tin lok
kauria cauḷ gauḷ gūḍ māḍru bōibake, ete lok oi sōgorta genibake bar oilai /
se gīōr kēllai / jai kori pēḍre basa oilai / se gīōr lok deki kori ailai / sōgorta
genbar ailai boli se gīōr naik ke kōilai / se naik kōila—tōme cimra oi run / se
lok dāki aibai ni / tīḍra ua nai / mōr lōge aibai / alle kōibi mui /

sogorta-gemu-mon arko dine naik gore galai / naik ke koilai-asa naik babu/
ame asi dui din oila, tome deka oilas nai sete gorob oilas; kata barta oi elai kori
ame uli jibu / naik koila-tome jai rua babu, ebe aibu / mui na jani babu, mui gao
jai roili / mui co'ai anlai boli na jani / kebe anlai moke kua poca nai ? tome jai
rua, mui aibi /

poca naik calan barik bo'lok mon oi bar oi ailai /asi juar be/ oikori boslai
naik koila-mui suna jana nai / e cor pa'iti kebe oila mulke na jani / ule babu kai
kata ale kua, koji deka / se lok koilai-tomor gao asi ace koja pai ame ailus kai
amke mansa ki - nai se kata bujbake asi acu /

—oi babu, se gair mol ketek oisi kua / gair mol no fakle kemti oisi ? suni
deku /

—koibi babu, suna / bar kori mol oila / bar kori noile no daru /—oi babu,
gair mol koi delas / gair mol debu / ani acu ame ar lube ki ? ale babu, gair mol
sete noe / likna kata kua / bar koi boli koilas, co kori debu /

—nai, co koi no daru / ame koibu egar koti deisa ki ? noile uli jibu /semti
inam ji genot / e tika geni nele ol bolad genbu boli koilu ni ki ?

se gao naik jai ai koi tika ani eji delai / ai koti tika dari cici gala boli ko
delai / celi go'temni mari kori cedo, kuku'a go'te bar poti caul napi delai / go'te tane
radi kori dui gao'or lok bi'i kori sotar misani soru misani boli kailai / sodo' be/
boli go'te tika delai / munja tika boli delai / ga' cimita oila boli se go'te tika delai /
ari juar be'oi uli ailai / tei-uni tar ma babu gore dawa dawa galai / kailai ji-lai /

Birth Rites

mai'ji pila gadoile sutrani bu'i gote roisi / pila jonem oile sutrani buni bomli
ka'isi / bomli-kalkuni seja nei to'pi debai / se mai'ji bomli ci, la jak gore kone ro
jibai / bomli ci, igale sutok sarabai / gor duar lipa pua kori luga pata sija po'a
oibai / se mai'ji ma babu aibai / bondu bai tar laga lasa lok aibai / caul
sag dari aibai / se disari suta potar kori roile disarike faki anibai / disari koi
desi se goror lok koile-dobla kuku'a, citra kuku'a, kalia kuku'a, biribani
kuku'a, badalbani kuku'a, kadalbani kukuta, piti badan kuku'a, citra celi,
sat boron pul, lia, mua, gui, kodli, dad, kola guno', ron guno', dob guno',
cata siral—etek puja korbai / bomli kale disari korsi / disarike pani to'pai
debai / pani gadoi se disarike mua pacia go'tek pindaibai / se disari kale lipa
poca kori dele tei bana leki biru korsi / pilake se mai'jike bosai adrana deisi/
disari satarbar / puja sarai disari mod kai uli jaisi /

Se pilarni sutrani bu'ike pani utrai debai / se fokra pani gadeisi / mua
luga o'isi / se gore dui man caul rada baya korbai / bine ari car man caul
radbai / rada baya sari se pilarni mai'ji bon'ki fokra oi gae jibai / komni
utrai'bar / kalia mali, kalia gajul, kola sendur, akot caul dupni kuila kuku'a
dim go'te dari jibai / gae jai bali runjai kumb kori setane komni utrai dei
bani aibai / gore rada baya sari got aibai / bo'dok fokra se pilarni mai'ji oi
tini lok kacek mod, daru kaurek, potar pen'ek dari kuku'a go'te dari senke
jaibai / ar got ailani boli koi koi aibai / ko'de tan deisa babu boli koibai /
se gore / roila lok kan gan-ni-koibai / pinjai ko'de tan dia-boli koibai
/ kai gotar lok tome boli koile se lok koibai—nai, ame nagpuror lok / - ar
asa tebe boli faki nebai gore / daru songei debai / kuku'a potai kat kuti
kori rada baya kori beji pakaibai / se bomli kale beji pakaibai / ari baya sata
korbai / se sobu kutum bosai kai jarni soj bele tika debake tiar potai /

am ðal, dub gas, mutai buai muta upre dipsara songeidebai / tar baba
 agtu iika dele pöce tar ma babu iika debai / görke goje lok asi iika dei kəŋjek
 laka bat kai jibai / je aile iika dei bat dele kai jibai / sobu iika dei sarile
 disari nau deisi / möngöl bar dine jomə elake monla boli nau debai / se
 pilake kaibai—tor anibai ki ðakri ama ki boli bat mecek ste daraibai / anibai
 boli darai se pila dalre se ðuma boli kaibai

semti desia monortiru / seja aji darani boli kaibai /

Rites against Child death

maiiji monus nan-soni roile, pila inča-bula oile bele morigale, paibar pingibar
 oile, take gurumaikə ðaki ani bəsaibai / se gurumai bəsi kəisi-nai, tənke nan-
 soni ace / se lok kaibai-suta pətor kori de, kaija ujaile seja debu /

se gurumai tini bujani kori suta badi deisi / tebe se pila tei-uni roisi / se pila
 benčia oile bai-biba boli kai roisi / gurumai mag mase bai-biba kəibi boli
 kai roisi / mag mas aile, gurumai koidle celi, kukura, parua, patal kumja,
 nua patli, gadia, pal kanča, sobu jəmaibai / gurumaikə ðakbar jibai / se
 gurumai asi somar rati niuta kori / möngöl bar dine baie nei cunja kəraisi
 / se rati gurumai bəsi nai kəisi / niuta kori sakal paile gör duar lipa puca
 kori guna pani ani pana pani songei debu / gəor san bə ke kaibu / gote gote
 lok ke bondu bai asi roibai / dos man para cəul rāda kəraibu / kumra,
 biri, sag misai rāda boli kaibu / pul mal, lia, mua, cəcapati baja baid kori baie
 nei camja kərbu / bedi pakaibu / tei gurumai bana leksi / cəkni monke bata
 kərsi, bedi mon ke songei nai kərbu / purtir debta sātari kori nat kərsi /
 nai kori puja kəraisi / celi marsi, gadiae bossi / kančae jūsi / sobu puja kori
 dei pilar bal utraisi / no : jiba pila boli bə a rəkaibai, pani rəkaibai, like
 debai / pöce se pilake nam debai / mudi bedbai kane je gasi boli dakbai /
 tei-uni ujaibai / pöce celi kukura pətai rāda bata kori kaibai / sobu kaisari
 gurumaikə ke ai debai / celi muni, manek kadi, pəc təkə, katlam mod dei juar
 ber oi gurumaikə paiai debu. /

DEATH RITES

Lok morigole kāda buba oibu / gau monke kərbu debu bondu bai mon-
 ke / se lokman aile jəma oi take ðangia bādbu / mətəke bar korai pan
 rəkai oldi cikon mətəke lagaibu ðangia tane ðulai bādi nua pācia ðabi debu /
 ar bəi nebu māsane nebu / tene daru mari roci roibai / se upre mətə ke nei
 songei dei ta upre daru roci debu / pöce dui mupje jəi lagi debu / jəi
 lagaigale tar nau ðaki tor gör poila boli kai bhari aibu / bale cənek bosbu /
 dan debata bata kori bə. lok-ke debu / ja roibata mod ani kaibu,
 suta biri kori debu / ari uji asi gəte jai pani gadəi göre bari jibu / tei
 purla dol-ke dorson kori debu / se lok mon uji jibai / tini dine cənek laka
 asa boli kai debai / bəaia kaikə pəc lok roci jibai / a, bol oile se pəc lok məd
 sur kai bəaia kai debake jibai / so lok jai mətəke səman kori daru rəci
 pətai debai / sobu rəncuna kori pətai dei aibai / asikəri pani gadəi pej pani
 kai roci jibai noile kene kene uji jibai / se mətə mola garər lok roila lok
 ale dan bai sukaibai / noila lok ale saukar göre udar bai / manbai / ar
 kuta gora kərbai / gote dəsman para oile mannia cari man para gərbai /
 sagđal no railo gen bis kərbai / tin din cile se lok asi roila lok aibai / bai
 bondu sobu lok jəma oi cəkni dona siibai / am kəsa jam kəsa kərbai / gör
 duar lipa puca laga paia sijai bai / dui tini lok nua aji tane bat sag,
 rādbai / gotia kufum aibai cəcapati dari aibai / semti oi cəkni dona darj
 naikə calankəibai—gotia kufum aini, ju be buike / asa boli calan ak mar /
 deisi / sobu lok jama kori bar oibai / munus mən agtu bar oibai pöce maiiji
 mən / munus pila māsane jibai / bejornae kai kaija kori ðebai / kəsa pita
 dud kodli lia bici debai, pana pani songei debai, cəkni dona songai deba

caul pakai debai / ari mōsan jibai / mōsane jai car rundai bine songai debai /
 tei caia debai / caia dei dud kōdli gu; cōndon lia sōbu cōkni /ane songai debai /
 kōsa pita cici debai, teir bidi bidan ci'ai u'i aibai / gare asi pani gadoibai
 maiji mōn bar bai kōda boba oi bejorna tane laaoke misa kōsa pita cici debai
 ar kōdi kōdi kōsi ga'e jibai / pani gadoibai / munus pila pani gadoi
 gōre u'i aibai / pōce jar bāte tar bāte oi jibai / rāda sarle asa be kau bol
 calan /aki ani bōsaisi /

Sōbu kaisarile bō; bō; lok bōsi kata oibai. Se gōrōr lok-ke /aki
 bujabai-esu kōri deisu kina poruke kōrsu /se kōisi gōre kadi kōnḡa rōile kōrbi,
 nōrōile nō pari;—nai babu mui mila-jaca kōri kōridebi, poruke kōle
 ar kōita gōsōrsi ? āsba lok āsot tukba lok tukōt, rin bai kōri ci'ai debi;—ari
 kōrides tebe/kōridele bol aka rōile bol nai / ari kon ale duk oi jaisi / sōbu
 dine bol rōisu ki ? sēnta kōi jar bai tar oigalai.

dui din galake naik-ke jai kōila-naik babu, koi ale pōc puti dan magi
 de bai para, bui kam kōri debi/se naik kōila-nai, mōr /ane ace nei ro tui,
 mela kōle deisu /ja kalike sakale ao.

debi boli naik kōi ace jai magi rōibi boli maiji monus kata oilai/sakal
 pailake maiji monus naik gōre galai/se naikor lok tanke dan bēi napi
 dias—dan/amon-ke kōilai/kōi /ane uni betai napi delai cari puti dan/se
 maiji monus boi anlai/munus kau,i kōla, maiji munde bōsi anla/semti duar-
 laini cari puti dan-ke/dui tōr asa ja oilai, duarlai/se dan bine songei
 delai/gōrō dan cari puti kōlki /ane uni rundailai /alamōn -ke/ai; puti dan
 kuta deu boli kata oilai/naik-ke /aki ani āji kuta deu babu boli kōilai
 naik kōila —calan, ja cari pāc lok /aki an/calan jai se pila mōn-ke
 /aklia—asa o, kōta dei bade, cōne asa/se pilamōn ailai/taōke calan napi
 napi dela, dōs man laka gōrke nei delai/naik calan, kōja-debar pilamōn
 se gōre pej kai u'i galai/se kōja-kutba lok/sōjke. caul nei delai/se
 lok napi napi kōri /alamonke songei delai/se din-ke daru ani delai,
 potōr ani delai/potōr daru anba lok-ke rādi rōilai, pej pani kuzilai.

dur gāu kōbor delai, ale bāte gāu gau kōb r delai-budar dine asa
 boli/ām-mōn kōbor delai dur gāur lok-ke /bādu bai sōbu lok joma
 oilai/ām baid kōlai/sedin khōnda-sal marlai, tar upre camḡa kōlai/dōs
 bar lok rādba lok oilai/pani kau/ia cō sat lok pani ani debake danjrim:n
 tōpai delai, gōtia mōnke pani utrai delai/seman gadoilai/bō; san oi duare
 bōsi kete lok dōna cōkni sū-lai/ḡuma cōkni dalek para sū pul cōndon lia
 mui gu; kōdli nua sōra nua kōḡi, siral, dup akot maushat cikon e sōbu
 dari mōsane galai-baja baid dari galai/mōsane mali mari kōmai bedi
 pakalai, tei camḡa kōlai/tulsi gōc nōile dōna gōc ropai/tar upre kōḡike
 kōna kōri pinḡ capai dei sōbu adorna dei akot pakalai/pōce ga'e asi bui
 gali mes dati kurai oi bui kōri u'i ailai/pōce maijimon buike bar oibai/
 kādabuba oi ga'e galai/pani gadoi antaḡormōn cirai oi buigali oi uti
 ailai/sōj bele ador bōsi kailai/kai sari pōce ḡom—monke kailake delai/sōbu
 kai saraile se rati ḡemsa kelilai-sakal paite kel-lai/sakal pailake tōpo bui
 kōlai/ari rād ba; kōri kai pē gōtia kutum dur gaur lok galai.

mōnus mōrigale deur bou boli luga pakaisi, san bai mōrigale susra
 pakaisi/duk bolibaja sōbuke, toke boli kōi nōy; dōibo kōri/baja sōbur duk/
 duk kōsō oi jii ka/tōḡōr maḡi betilus tui/ar dine amke pōrsi babu, suna
 tōme-boli kuakui oibai, ai juarbeḡ oibai/jar bāte tar bāte buri jibai.

6. Celebration on a girl attaining puberty

maiji toki konia botle disarike pacari kori bosaibu/kon dige boile se dige muan kori bosaibu/kand gole tar muane gati debu/ari sat din oile ulai kori, kukuŋa ŋake ke no dekla para take gale nei cati debu/kukuŋa celi porua notia pul-mal guŋ kodli dud cata siral pipol potar tati si kori gati jora sangam-re nei se disari soni bansi/soni bangi ced pani deisi/puja bidi kori se konia gale jaisi/luga-pata sija dua kaca oi gajul kalia mali piŋgi deisi/pani gadoi gore aisi/duare camnda kori ruka kumb nua-kondi pani ani roibai/kodli gae, am gae, jam koli gae-e sobu gati debu/soj bele bosai kori tika debai/tika dei sarile disari kolos pani bed poti munde rokoi deisi/seja ciigale konia-utani bat kaibai/sobu lok bosi kaibai/se dine-uni konia-utani boli ci,igala/sutok sarai debai.

Seasonal Festivals

I. coit porob.

A. [Dunda]

coit masor jon udile, sat aŋ dine ele naik ŋaksi calan-ke/naik koisi--calan, gaor boŋ san-ke ŋak, kata oibar oisi, porob keŋi ailani/calan koila--oi babu, kalike ak marbi sodor ŋande/sedin gala ke arkor dine se calan sodre dande jai ak mari ŋakla -asa o gaor boŋ san-duki suki, sodre asa, kata oibar oisi, pŋorob keŋi aila/gulai gaor loksodre asi joma oi boslai/kata oilai/naik koila-olia gore taka gote laka mangga, duki suki ke dui suuka mangga/se calan jai manla/gulai gaor tanka jomai naik gore nei dela/naik tanka ŋabu eila/koŋe tanka celi geni anu ta,e ja roila ŋabu kukuŋa genu disari ke mod kacek nei de/ode lok celi genbar jaut, dui lok disari gore jaut/calan, tui gorke caul pote man, manŋia manek mangi mangi kori moŋ gore an/se calan jai mangi mangi teki anla/de lok gale celi genbar/celi geni anlai/disari gore jibalok-ke dui man caul, pae man manŋia sag ŋal kori kacek mod taake pajailai/selok asot nai serati roi galai/sakal pailake disari kai dela jogni deki kori-mangolbar dine paŋ debtai/jatra kara, saje dip toini belae bian utra, pura anŋi dela bian cina, budubare porob kara, gurubare tinri boŋ kara, sukrubar dine boŋ bet kara, sonibare boŋ bet kara/tinri boŋ no-pauke bar ua, boŋ boŋ cari gotike bar ua.

mangolbar dine jatra paŋ debtai/se saje bian utraibai/pura anŋi bela bian cinbai/gulai gaor bian kula tane-biri suŋ manŋia kumda juun-ete, bianke misai, kula tane saŋgeibu, dip lagai nisani tane nebu sobulok/pujari kukuŋa pujsi-mapru, paŋ-debta, nisani manŋa, esur tas heusa bol ci jao-boli se pujari nisani tane kukuŋa akot pakaisi/caribaŋe akot pakaisi/san toki gotek kondi tane pani ani roisi, sisagor toki/se pujari sobugor kula tanor bian nisani /upre saŋgeisi misaikori/gote kulai rokoi deisi/kakuŋa-potor piŋsi/se nisani upre coŋsi/se toki pujari upre pani ŋali deisi/se pujari ŋtra baŋe bian piŋgi deisi/sepiŋgi deba bian sobulok cini cini kori dari jibai/nei kori barmonke bici debai/se pujari nisani tane sobu ciŋai gore uti aisi.

se sakal pailake gulai gaor porob korbai/gor-duar lipa-poca kori sarai debai/gate jai pani gadoi aibai maijimon/bat raddai,munus pilake pani utrai debai/munuspila panigadoi kori am toli anbai ŋal bangai anbai, nua ŋor nua potar anbai/am potro nua ŋore toron gutbai/bat goti baddbai/ŋoron ŋeli baddbai/pul-codon dud guŋ lia cokni tane baŋa kori pidor gore nebai/ druga bosai ŋuma debta roisi/se tane coru taddbai, kukuŋa pujbai/kukurake akot pakaiibai-juar mapru, tale bosumoti upre dŋorin debta, mata pita ŋuma, nua ŋuma, purna ŋuma, at got bol ro, dŋore pare saka ro, munde mari piti mati koŋe keli ro-boli kukuŋa puja deisi/dei sarai kukuŋake potai katkut kori se maŋiske maiji raddi/dona cokni sii kori goru anba bele se munus

beti pakaisi sobu tane/göre cani upre, goru-sale beti pakaisi/poce coru bat bata korsi/pila kutum bosi kori coru bat kaibai/rati oile gaur bondu bai daki anibat kuaibai/se gororlok daka-aka oi kai bulbai/semot oi kai bulbai mad sur kar gore penjom loda pakai kaibai/gulai rati danra danti demsa kelbai, git gagai oibai/sakal paije gitnat oi sodor danje roijibai/sakal paile jar gore tar gore bari jibai.

gurubare tinri-bai boli bar oibai/disari koiace no pauke jaisa/se pilamon no pau napi kori bar oibai/baus lati dari kori bar oibai/pilamon-ke coimom-ke kedi kedi marbai/bate ani dangiya badi dapu tamok siral kori se coeike carita pila boibai/ak mari o.o. kori boi anbai/gawe ani sodre cariberti bulai nisani tane songei debai/soj oile se coeike pila mon potai sati potia kori danje olai boikori naik gore sati nei debai adri adri kori/satike berek dabu mangi anbai se dabu songei roibai

arkor dine bot bet/soj bele bot bet danje bar oibai/gulai gaur lok-pila maiji sobulok/dunu kad tangi jengiya dari, noli, barci, cel, kanfa, kati sobu dari bar oibai/baja baid moiri dol tamok kirji dom baid dari demsa kel noli kanfa dunu kuf songei dei puja debai/gote kukurake aki tane sindi kafa gaudi cati debai/dim gotek lak kori bid bai/ene maiji mon deusa kelt; roibai/jete munus pilamon se dim-ke bid bai, lachai/ke se dim-ke marile take lika debai/ke deisi lika gole, ke deisi suke, ke debai anek/sai sarda kori maijimon gote maijike dal somor boli boi anbai/boi kori git galbai niali roso je,

aji tote tote kalike tote
porob sorile ganjike tote
tore..tore..

tote mari git galbai, gore gore bulabai dal somor/ke debai anek, ke debai berek/semoti gulai gau jako manbai/poce ka pia oibai/ari deusa kelbai-sakal paile kelbai/sedin dongor manbai/pej pani kai kori bar oibai/sedin gulai gaur gorke pilamon jata naiai pani marai akot manbai/kukura pila gole dim gole dari dongor tale jibai, puja debai/majimon gobor mari kedbai/gote munus pila no root, jibai betke/majimon tote marbai-aji tote tote.../se majimon bet-kariake palai dei gore asi nanla demsa kelbai/

se bai-karia dosre cagi bot bulabai/kafa kotra mari ani majimon-ke dari dari tirki ogaibai/panapani kaibai/se rati kotra demsa kelbai/sakal paile se kotrake katkul kori kundra pakaibai/gorke nei kaibai/bet buli sarai no dia oile ol bar korabai/kufa gora korbai/poce baaqa porob kori debai.

B.[Gangadhar Sisa, Nandapur M. E. School.]

amar porob horoske tera/teuni botra porob coit mase coit porob korbu se porobke ame paili no koru ar kabaq no koru/pila toki maiji munus sobulok porobke gore roibu, ar mad penjom kai kori sodre nat korbu/

porob aibake al din raile gaur botlok sodre bosi kata oibai/porob korobake gau bitre kai debai/tar kata majimon suni caul penjom sobuta gorman-ke kulibuti kori ani roibai/coit porobke amar gao bitre boje nika/palatokimon moirake daki ani sodre joi lagai dele moira asi dol, tamok, kirji joi cekai kori baja marile pilamon tokimon dokra dokrimon asi demsa kelbai/no kel-le semon-ke dabu genbai pilamon/

amər bəle porəb boile bəye sarda/porəb dine maiji toki gərə cəru rādbai/
rādi sarlai boile se batke beti pakaibai ar itik bat sōdre nei catbai/baja kori
səbu lok golek gərə bosbu ar agtu penjom kaibu, pəce bat kaibu/gərə
lok səbu kaile pəce amər səmndi gərə bat boi kori nei debar/səmdən misa
porəb kəle amke bat penjom ani debai/ani debai boile take gərə səbu lok
bata kori kaibu/

porəbke ai din jakə jokimən bəle bəle jai bəsi rəibai/golek lok aite
rəile se munuske rən-mali gədlai kori səmdən-ke pajer manbai/əabu kasu
ki kaila nə dele take rən-mali gədlailata tar cəkai ciekai/tebor gini porəb
bele gət jiba lokmən əabu kasu dari kori gət jibai/

porəb bele cari pəc din gale maijimən gərə munuske betke dənre kedhai/
kon munus nə galai ale take gəbor mari kedhai/se munus betke palaisi/
munusmən gale maijimən gərə munus bes oi rəibai/betke gala lok kaila
nə anlai ale səmdən-ke bəye ləga lagi pakaibai/munusmən kata nə oi gərə
puri culi ləge bəsi debai/ar sakal pəile betke jibai/kelek lok nəlimən dari
kori agtu jai kori bəsi dekte rəiboi/kai kaila marbatəmən aile take nəli
səge mari mərəi debai/take bolikori ani gəo ləge ləge take baja mari anbai/
baja mari mari ailai boile maijimən luci debai/munusmən maijimən-ke
kojbai, qislai boile take ərbar kərbai/

əntar aməmən porəb kərbu, bəye niko sarda kərbu/səbu lokmən git
maramari oite rəibai/səfəmən sunbake bəye niko lagsi/cəit porəbke aka
lok mən am kaibai/porəb nə kori rəile am nə kaot/

porəb səbuke kərbar oisi/porəb nə kəle kaila ale dekaisi, ke ale mər-
bar oisi.

II. bandapon porəb

A. [Dundu]

bandapon porəb punei aile amər porəb oisi/boulani jatra oisi səgər
kərbu bolod kərbu/pul laji pul guf lia kədlai dud kolət biri suā kandul
manđia e səbu səgəre purai gulai gəur akət magi kori bəle nebu/bəle camđa
kori səfane jatra dei kori ufi aibu/celike ani kori pojai kailuf kori kundra
pakai gulai gəur lok duki sukj bəla kori kaibu/ari sakal pəile gər duar
lipəoca kori porəb kərbu/kumđa cəru rādbu/kumđa qir jəna pul ani kori
puja debu/kukuta gəle pujbu pidor gərə/cəru rādi kori, kukuta pojai kori
kailuf kori cəru bat sənge kaibu bəli pakaibu-gərə, cəni upre, konti parle
tei pakaibu/cəru kaiba lok rəile qaki ani kuaibu/gəor bəndu baimən-ke
kuaibu/kake boile kake nai, porəb dine səbuke qaki kuaibu/ari bəla bulai
debu, se nə kaibar ele take nei gərə debu/arkər dine unu gəu bəndu bəike
mans bat rādi dənə sii kori bat baja kori tati mari dui tini dənə nei debai/
tei uni ari pətaibai/sela bəta kori kaibu/separa bandapon porəb kərbu/

B. (Kilo Aita, Kanchana, Lamtaput)

bandapon mas aila/ailake səri gəor bəy san—/ale no, porəb to keli
gala, barik-ke dari kori ak marai deo, kai kaila celi kukuta genbar oisi,
eta take qaku je kəy —bolbake; —qak barik, gəor bəy san-ke pila jilake,
qak tui katəbarta oikəri porəb koriden/ale barik qakla/qaklake— ailas
piləmən, kelek laka kəru əabu ? celi genbar, buta genbar oisi, porəb golek
cital des ta kəti galani, ajir-uni je kəru pəcək oisi/bolikori qaklai/qaklai je
‘qisarike ari pəcəre se’ bolikori qisarike pəcərbar galai duilok/pəcərbar

gale—'kenti babu, d̄isari babu, kebke amor porob ? 'bolbake—nai o, ajir din somare niuta, m̄ongolbare porob' bolikori-se koidela/'kentar o pilam̄on, kai boila ? —nai babu somar jāk̄or, m̄ongolbare porob boli kori kōila /temot ale kori deu' bolikori celi genlai, buta genlai/se somar dine jāk̄or kolai/ jāk̄or kori buta marlai, celi marlai, pen̄om gol-lai, bat sag nelai/tei bāla kolai, kailai, pilai/se s—je jai ari dari ailai/ dari asi kori soje jai ari caul bosailai, mans rād̄lai/beti pakailai, pen̄om rōkoilai, tipai pakailai/ar kailai pilai ar soidelai/soidaba ke sori arkor sakalia m̄ongolbar sakale panikāji kori gadoilai/ḡal pot̄or kai se canim̄on-ke kusi delai/nua pani nua kōndi anlai/pidre sora rād̄lai/batsag kolai/kori ari beji pakailai/nua bat beji pakaitori ari pen̄om rōkoilai/nua pen̄om ar tipai-tipul kolai/ar se sora buta bat kailai/kaa pii oilai/ar batm̄on ji-boini lane nelai/dei pakailai/ tene-uni ailai sai-sarda kori/ar citigala./

III. osa porob.

A. (Dundu)

osa mase porob karbu/jar gore bali deba rōle curkim̄on bunaibu/maiji sakale uni buke rōi kori sōj bele gaḡor bali korlek para runḡai ansi/ curkim̄on-ke bala kori deisi/sige sige kori bali songei deisi/jna dan balipul boli rōkoi deisi/pani sisrai deisi/dup akot pakai deisi/ari goḡe din gaja oile oldi bali kori sisrai deisi/se jna goḡe oldi goḡa para oisi-se/a balipul/se balipul oile porob korbai/

Sedin ḡor duar lipapoca korbai/kukufa goḡek geni anbai/balipul goḡe puja debai/baja baid kori giḡ gaibai, gumra nai kelbai/boina mari nai korbai—

boina re boina,
osa anlu ki bali anlu
jodar bian mola.....

gumra nai kori bali kaḡbai je bali boulai porob sarai debar./

B. (Ghasi Gudia, Kanangi, Balimela.)

osa porob amor ḡāoe mulaibai/mulai kori calan kōisi—babure asa, naiḡ calan sobu runḡai kori—nai porob kōru—kukufa makḡa koja-pujariko ku/ pujariko kōile—nai mor gore emti ela ace, ḡor nōsi gala ace, mui nō kori boli koidela/koidabake—ā-kai geni aji aka nōsi, etek din nose nai tor gore, kenti nōsi jaisi boli pujariko kōilai/pujariko kōibake-kai ela ta tōm̄o kata ele o, piti jau nōsi jau mor ica nai tōm̄or ḡāor lok̄or ica boli se kōla/kōikori carabai/ela kōla, lipa poca ela/eikori kukufa goḡek nei debake nēla, puja kōla, aila/ari goḡek dine-m̄ongolbar dine ela/m̄ongolbar din kelbake-nai celi goḡek gena bol-la/celi genlai cāda uḡai kori/geni kori puja ela/puja eikori ḡāor lok̄ sobu jai kori seti rādi bari kori kailai/kaila boile se pujari gore aisi/gore uḡi aile bole se ḡab piri dan ani kori ḡore rōksi, songaisi/ songei rōle bole sakale gala bole se dan māḡi nei jar bāle se kor bādi debai/ari se haḡi lḡe nedai/bat tipai debai/deikari goḡe aibai/ asikori bat se pot̄or ani, kuḡei pot̄or ani upre, cad upre up tai/bai/up tai kori ḡore puri kori tāke bat pej kaibai./

IV. dosra porob

dosra mas udile porob oisi/sedine ḡor lipapoca kori pani gadoibai/nua pani ani caul doi anibai/angi jane ādan bosai ādan aile se caul pakai debai/caju songe kalai debai caul puḡi siji aile ḡali debai/galidei ḡabna ḡabi debai/pani atigale utrai debai/tei uni sag ādan bosaidēbai/se adan aile kumḡa kaḡbai, biri tulaibai, kumḡa biri eka bele adan aile pakai debai/ḡabna ḡabi debai/

ugañi coru kalai picki dekhai/siji gale moric oldi lason bi'ai kori batibai,
se anñi tane pakai debai/co'u kalai debai/cikan pakai moric lason piai
putna pakai debai/se sag pakai debai/se sag siji gale utrai debai./

sobu rida bara sarai dei kori se maiji coru pani anibake jaisi/akor
pakai se pani qumsi/munde boikori coru pani anbar bele kar songe kata
no oy/kata oile gore pili jaisi boli kata no sot/se pani ani kori bitor gore
culi tane bosai joi lagai debar/se coru ndba jako kata no sot/siji gale
utrai dei kori duare bar korabai/

poco se munus' pani gadai dan ke, ansi, tentli toli ansi, ku'oi potre toli
ansi/anikori coru tane nua dan cpa kuslai pakai deisi/poco kuku'a pujake
pul caki, gu, caki dad, cadan, la caki kori bitor gore puja korsi/kuku'a
puja sarai kuku'a po'ai kaiku kori radbai/poco at goi doi ku'oi potre
bei pakaisi/gore duare, pidre beli pakai kori, ku'ei potre beli sai bula
kori jete lok roile sete lok coru bat kaibai/corubat kai sarai mukla bat poco
kaibai/kai sarai at doi cone punji kori, goru ani, sale goru bandai, bat bata
kori, daki daki ani debai/selak kai kori uti gale ari, daki ani kuni petai
debai/bata sata bulai debai gorke/ke no kaiba lok mui naci boli kaibai/

desiamonr porob epara korbai

V. diali porob.

diali punei oile, gor lipa poca kori pana pani ani songei dei akot dupni dari
jibai tas podai/akor dupni dei dan ke, mandia ke, suā ke, ci'ai kori
dari aibai/gore ani pidre songei debai/ari caul kuti kori pani cakti kori
ku'mon-ke bana lekhai/sarai kori kori bana bora porob korbai/kuku'a puji
kori nini patli tane coru rādi kori bei pakai kaibai/banahora porob boli
kori kaibai/

diali mase bana horibai ari mandia kaibai, dan kaibai/dan ko,ap
suki gala se dan sindi songe bara bādibai/sul songe busi kori boi anbai/
anikori kupa ku'aibai/ari mandia kaikori ko,ap sakaibai/ari suki gale
bara bandba, suldan, songe busi kori boi ani kupa ma'u tane ku'eibu/
maijimon pej kajare pej go'na ani debai/se kajare jete lok roile sete bata
kori debai/se munus pila kai saraile maijimon poco kaibai/kai saraile bara
munde boi anbai/

gore asi penjom cani dele, topai kori dele-bal semi baji kori cakna kori
kaibu/se penjom mati jibu/matikori ke nat ke git gai kelbai, ke maijike cogi
kelbai/

'olai bi julaibi marbi calpai—tui marbi boli kedi anle oibi utna oi'
separa mandia ku'uni git./

VI. pogun porob.

pogun mas punei oile ol jatra oisi/purbai-dol utrai-gol se din ol po'isi/ol po'isi
boli desia lokmon bore sarda oibai/udlia jibalak dan,a danri kate oi
roibai/bo, podar glor kondmon ol daru ani debai/dui kon glor lok daru
komb ani komb ga'i kori ol roci debai/jani porja kandul ba'isi/se aka pujari
nandapur glur/ol po'a dande kandulbaji kori sobuke deisi/se aka ol daru
upre siral bandsi/ol po'a busi dine katni malai bian pakai baria gole puji
deisi ar gutura koridesi/sei dan dora mase nua kaibake nandapure gorke
nei debai/deba lok dui ana debai ke debai cari ana, ke debai ai ana/dan
deba gore magi ar daba jomai kori mad kai ali juli oi jaisi/jani roja boli tar
nan—pujari/ol po'a dande joria nat, gadba nat, bes nat gole das
baria oi roisi/bout sarda oisi/koja, lo'u, pila, kadli kete dinsu bosai roibai/

ol po,a basi dine ol bar koraibai/desiaron kolki duqi mela korba;/
pala pakaiba lok, be,a kosba lok, mala potaiba lok, konia anba lok, ke
bu, korba lok—epara desialok pagun porob korbai./

Agriculture and Farming

dad (paddy).

pagun mas oile ol po,i saile ol bar koraibu/be,a kosbu, pada kosbu be,a
nib,aibu/pala gari ba, bunbu/pala gari kado kori cokaibu/se kado kuigale
dan pulaibu/gole din jako gale nei tpidedu/soj oile se dan boi anbu/ani
kori pani debu/sedan gaja oisi/ol jo,i nebu, kosbu/kosi sarai pala maraibu/
kot bici debu/tar upre dan pala pakaibu/se pala masek oile bo,si/pala bo,la
boli kootbu/

lodi be,a, ciuri be,a ko,ki songe ko,ki ko,ki kado manjidebu
se gas kui gale ari gole tor ko,ki kori pala capai pani bandidebu/i,i
caci debu/kosi kori rogpa marbu/pani badiidebu/gas jako kui gale
ari pala mari kori gole din boi neikori se be,a nibrai kori ropi debu/buti
debu—gole din saraibai pala marbake/dui tin lok pala boibai/i,imon-ke
songe debai/arkor dine ol tiarbu, be,a deki kori cari ol ki pas ol tiarbu
ropiba maija be,a deki goror lok ca,i das bar lok tiarbu/aba boile abu
kadi boile kadi debu/se aliyamon- ke kaibake dui oli debu/ol palu asi roibai/
se be,ake kosbu, pala maribu/poce pala baii debu be,a jako/maijimon
kapi kori aibai/he,a jako loi kori ropba gae dari dari ropbai/be,a jako ropi
sarai mongol jua,i boi gotna anji dari uti aibai/

se pala pasli aile pani badiidebu/se dan masek oile nijani oisi/nijaibar
oile se gor majimon jibai/danbudeke cavidei gas gas jiki debai, pingi debai/

dan ningile i,i pali gas ronpa kati pingidebu musa katra marbai boli/
se dan pacile kaibu/kalikori ko,ap songeibu/ko,ap suki gale sindi dor
songe bara bandbu/sul dan songe barake busikori kotare boi anbu ar
ku,aibu/sakale goru meli nei dai songe jori kori manjaibu/ari morigale
ak,i songe kalaidebu/goru bar koraidebu payal papri pingi debu/dan-ke
gumi teki u,aibu/boli ao bursi pudi ao...gudugadi ao...boli pobon dakbu/

kotar coru boli coru radbu, kuku,a pujba/coru bat kuku,a mas
songe bejai nei be,i pakaibu/kotare beji pakaibu/sobulok basi kori
kaibu/kai sarai dan boi anbai/gau jakor lok oi boilai/soj bele rada ba,a
sarai dana sii kori dan boiba lok-ke daki ani bat debai/bat kai kori uti jibai
dan boi boikori bokorbai-kola rondob japa, lipa lipi oi doi bokra.....

mami bata dan agtu pasci/nua dan caki deku boli gulai glur lok jibai
kaibake/jaiate pate kori kati sarai debai/bara bandi boi anbai kotare/kupa
ku,ai dei uti aibai/sakal paillake goru nei dai songe jo,i manjai debai/
ak,i mari paslai debai/dui tin tor paslai debai/ dan morigalake goru bar kori
dei payal papri pingidebai/dan gumi teki debai/pobon ailake u,aibai/ari
kau,i kori boi anbai/kaibar aila lokmon-ke manek laka debai/se dan sukai
kuti kaibai./

sua — mandia (millet)

bian pakaibake disarike pacarbu /se disari lokmonke jog bitai bian paka
koraisi /dasi reboti oi roile daso naar lok bian pakaibai /pakaile manja oisi /
suatire pakaile sua oisi /as puni barunire bian pakaile gas oisi /separi disari

koiidele, se ketebele koi roisi setkibeale bian pakaibu / manjia, suā, dan ; oisi,
kandul, kangu, kumḡa moji, boda etek misai kukuḡa ḡake pujapati dari kasir
podae nebu / dui lok noile lok noil; gotelok misa nebu / kasir podae nei
sobu songei dei kukuḡa ḡekaibu / 'juar mapru tole bosamoti upre dōmo
deboti' koiibu ari kukuḡa puji debu / rokot tipai kori ari juar kori kō,ōk kō,ōk
kori tei bian pakaidei uti aibu / se din kai paifi no koru—mācke jibu, noile kādake
jibu ; noile kene no jaa—separa desiamonor tiru /

pōce kasir podai ḡaibuta goekuḡ mari porai kō,ōkbu, gas marbu / se podake
dul dula kori kōsidebu / ari jog pacari disarike ḡatna kaibu / se disari aji nai
kalike ka boli koi deisi / pit kāda, mac, sindi kiva, ju,un, sukaila kōḡḡi kainle
mats ete guti sag misai kori rādaibu / sedine bo,i bele sat pauke kaidebar oisi
boli koiidei ol joi nebu / se maiji radabata kori pej ḡolna boi kori tumai pani
joi akot darikori podai aisi / maiji pani anidele se oliya ol tebai kori dātōn ḡōsi-si/
beti pakai kaisi / goruke kōḡḡe kōḡḡe kuai debai / se maiji misa kaisi / kai kori
du kas morai ol meli uti aibai / sedin mac kōḡḡake jibai, ḡōnre pure no jast /
ḡōnre gale 'kōḡḡ' boli nōjam /

ebe botor pani aile manjia bunbake ol tiari bunbai / tini ol tiari ari ol songe
cari ol oibai / maijike koiidebai pej rādi kori podai ansu / kot bieba ke carilok
tiarbu / kot bieba lok kot bici pakai—bai cari ol koiibai / kōsi sarai datōn ḡōsi pej
kaibai / kai sarai se manus manjia bunbake bosbai, maijimon ju,ō gas beti
papfi pingi debai utarti kas kōsi kori a,kire bunbu / manjia buni sarai goru
sautai anba ke jibai / goru sautai ani mandai bai / pali oisi pali pali buni sarai
nōḡḡol juai / boi ḡore uji aibai / se maijimon-ke buti napi debai oliya baimon-ke
pejbat kuai bai / ar jar ḡore tar ḡore uji jibai /

manjia buna sarile suā buna roisi / oisi cari kas kori bunbai / suāke cira
duuta kori bunbai. /

pani marile se bian akōsi / se manjia boi ele nijaibai / ḡal mari debai / se
manjia boi kōḡḡḡi jai paci jaisi / paci gale kōḡḡ-bake jibai / ila dari dari jibai,
kaibai / kōḡḡḡ sukaibai / suki gale sindi songe bandai kori bara boi kotare ani
kuai bai / ket jona bangai anbai biri jiki anbai / kak,i, boda, kumḡa toli anbai,
sag radi kaibai / se manjia kupake ujaḡ kori sukaibai kotare / suki gale goru ani
dai songe jori mandai bai / mōrigale u,ai bai / a, cipbai / tsuke ten songe ten
coplani boli koiibai / calni songe calai bai / calai sari ḡala, kori runḡai kori sika
ba,ḡia tane jutai boi anbai ḡore. /

agtu paci jaisi ekpōbi suā / kata beta sarai bāra badi kori duarbai kotare /
dui dauni goru mandai bai / suā mōrigale payal pap,i pingi debai, pot ku,ai kori
uailbar darbai / ḡala kori tane runḡai bai / ḡoutke ḡaki poloi debai / kauḡi boi
ō,e jibai. /

Jona (malze)

jona, kumḡa, ju, n, semi, bal semi ropbaḡa / ai kōsi kori dui tin / as kori
nibḡ-i kori / dui tin lok kōḡḡi dari ḡōbi marbu / se ḡōbi maiji pila jona pakai
mati ḡōbi debai / kumḡa moji, ju,un moji, semi moji kak,i moji etek misai ḡōbi
pakaibai / pakai mati debai / mase ki podor din oile jona kōḡḡbar oile kō,ki dari
kō,ōkbaḡ / ari podor din noile mati cōḡaibai jona bunde / se jona bore bora borsi
kumḡa, kak,i, ju,un, semi jona aga pōca oi juri / jona pacigale jona ket anikori
puja deikori jona pōai itai kori beti pakai / mata pita guru debta jona kaa,
borosekor polmal deisi aci, kop rag kōra / ai san ḡuma, boḡ ḡuma, ani dadi puni
ḡusai, ḡōḡomal ḡōkri ama mansin debi debta kop no kōra—tōmōr batōr jona
deisi acu tōmō rag kōle bol nai / bōḡka buti kop no kōra, tōmō delasa ame kailu,
debi debta kop no kōra ; tor mal tōmke deisi acu' boli koi kori sobulok bōsi
kaibar ḡote ḡote bata kori jona. /

munḍa band ha (dyke construction)

gaur bot san duki suki oi kata oibai naik calan barik / koibai—e jo'i gayke bandi kori be a topi kas / munḍa bandibake aram oibai / naik koisi—nai o pilamon, disari go ek darbar oisi, noile se gafe osur go'ek ace, jetek bandile se osur mari deisi / disari darle se osurke jhorpati dei kedi pakaisi, ospati korsi, take pacari mati mari sub debar oisi. se jog ko'i asa. / se gaur bo. roimmon kolni tome aka ja naik barik dui lok oi ja / jibu boli kolni /

se go'e din disari tane galai / jai kolni—nai disari babu, go.e katar pei ailu, koidebu jaita ele seta debu. tui no dori koisa, amor gaur disari korbu ; amor pani kaiba ga ke munḍa bandbu boli pichuni, babu disari koides jog / se disari koila—mongolbar rati oi roisi, pastia gote kuku.a daki roisi, setki bele masi pakaisa / purbadige muan kori mati pakaisa / selok sunikori bari ailai / asikori naik koila barik ke—gaur lok ke daki des, dandje asot kata oibar oisi / se barik jai dandje ak deikori dalka—asa o, dandje—se gaur bo, san dandje jai boslai / se naik koila—səbulok ailni ? ailu babu / suma mor kata, disari koila kata / mongolbar rati pastiya mati paka boli koideba, tome deka, e munḍa bandile amke bol, be a to amke naini, pada bai aka ace, se munḍa bandile bol oisi / se dine jai dui tin lok mati paka boli koidei se naik utigala / ari səbulok utigalai /

dui din galake se din silake mo'golbar din pastiya mati mari kori prubo dige muan kori mati pakai ailai / budbar dineuni gulai gaur lok-bar oi mati ma, bar galai / senti mati at dinke mari gadi kolai, dui pa'or mati dui gadi kolai / mari sarai kori disari gore galai / jai disarike pacarlai / se disari koila—budbar dōs pauke mati purai deisa / selok uti ailai /

sakale sat pauke ca'i no pauke ca'i dōs pau oila / 'bar ua ja be mati pakaiden / setane jai jagi kolai / dōs pau ailake dui konḍir lok mati gobgab mari purai delai / mati marimari ol songe kuru, songe mati jiklaini / e konḍi se konḍi beti oigala / bond peri uci galani / se lokmon kata oitaini—e munḍa mari neisi, batia ka'i des / batia mari delai / se batia bate pani gala / selok dui pate uni mati mari purai delai / disari gore galai / disari deikori kene ailas / nai babu, munḍa bandi debu, batia ka'idelu / ka'ka'ita jomaibar koide / se disari koila—kola menḍa, baria, no'ia pul mal / lia, kodli, dud, codon / cōkni siisa, ka'ikoraissa—no ta ka'i lagsi, nua aḍi go'e lagsi, nua gamca lagsi carila—etek milaisa / roibar dine jabor maridebi, munḍ bele marbi—jo'i kori milaisa /

selok uti aikori naik gore galai / naik-ke kolni / sobu jomai kori daki galai disarike / se disari aso potar dari bar oile / songe bi'i kori ailai / roibar dine munḍ bele jabor marbake galai / kola menḍa tini dar kori katrai delai / gōmōe pindai delai / se disari sūtari kori menḍake pujidalai, bariake pujidalai / menḍa munḍke moja munḍai topidalai, baria munḍke munḍa tole topidalai / ka'i tane osa ba'ikori purai cari ba'e mōntor poti maridela / moja munḍai carila ka'i maridela / jhorpati sarai gulai gaur cal teki adar rādi be'i pakai kailni / se disarike katlam dei pa'ailai / se munḍa tebi gala / se gaur duki suki baia bag kori topilai / be a dui pa'or konḍi boslai kōi topi delai / setaneuni se giu dan ela / dan bat kailai / duki suki bol oi jilni kailai /

gor bād ha (housebuilding)

gor bādhar / mati mari jima dei kori gor lomai kolta kori jimi mari kori kutia mari debu / dōs at lom sat at osar kori koti pakaiibu / mati mari kori pani kau'i ani mati tane rokoi pulaiibu / pulile ka'ki songe paslai paslai mandbu /

ma/i kōmi gale kōti pakaibu / kōti oi gale age mul ōeli gaibu / pōco atu paŋiya
pak aibu / aŋa rōcibu / aŋa rōci sarile mul paŋiya pakaibu / musa ōeli gaibu / ari
musa paŋiya pakaibu / ari pinŋa ōeli gaibu ari pinŋa paŋiya pakaibu / ari ōtri
ōeli gaibu. ōtri paŋiya pakaibu / ari kolisa raina bedi kōri mai ōnŋra kōri
pakaibu / ari būs dui pōa kōri mul paŋiyai cip bādū / ari saa bādū / piri
dāt bādū bādū sarai piri ōcai kōri kamli songe ōor cinlai pili debu / se ōor
bosi jaisi / ari se nua gōre basa oibake gōre hom potai jōbōt mai se nua patli
rādi beti pakai sōbu bōsi kaibai / sedine—lane—uni basa oibu.

Hunting

I. baria. (boar) —

betke jibarlok noli cel barci dari baroibai / gulai gūorlok ōapu lamok gōla
banka dari baroibai / gulai gūur pani akot māgbai / kukuta pila gote ōim
gote dari kōri jibai / ōnŋre jai puja dei ōgōr dei, bai bōn gōuŋke puja deidoN-
re cōgbai /

ōnŋre cirakansiya dōmok pali roibai, podakansiya pōdā pali roibai, nōjēn
lok mojai roibai / mojai gote goci dāpu tamol roibai / podakansiya, cirkansiya
tauke misa dari roibai ōapu lamok, gōla, bēka / e sōbu dari bāja baid mari
godgodai mari ak mari anbai / baria, kōtta palai bulbai / baya oi palai bulbai /
banua ŋane gale luci debai / dunu kanŋ dari jagi roibai / se jōtu gale bidi debai,
mar. boli kedi bulbai / baria kop oigale lokar upre dai aisi / marbake dōbrai
ansi / se bariake ōak ak dei mar boile mar bolaboli oi ke labai, ke bidbaiake
cel songe busbai / kedibai maramari oi, uŋaŋi oi se bariake mōraibai / mōrai
kōna ōor mari bariake badi kōri boibai ōapu lamok mari / bāte gote nat kōri
gaue anbai / sōdre utraibai / maijimonke dari dari ani lirk ōgiaibai / panapani
kai keje sarda oi gulai gaur lok dōm ōak ani mōra bojiniya bajai ōēmsa kelbai /
sara rati kelbai / sakai pailē se bariake / nei katabeta kōri agtu marla lok-ke sati
debar, pāce marla lok-ke bimo debai / paresilok-ke paŋia debai / rōja gōre bimo
debai / se para bala kōri debai / je roibata kundra pakaiaketake debai / batagōla
kōri sōbulok kai-bai / munŋ gōt boji kōri kaibai seti roibalok / sōbu kai kōri
jar bai tar bai oi jibai /.

II. kara (hare) —

ŋōn uŋolke gulai gūur lok bar oibai / pilamon kata jal dari bar oibai /
pabilimon-ke bulbai / kata kabōt dari roibai / betkariya mon ŋōnke ōan sange
mari mari kōri jibai / se bet lirkā-bet boli ōan mai hultai se kata dān sōbōdre
utile mar dar kōri nei jale odraibaijale gupai marbai / noile kukurke cabai bai
noile kabōt songe maridebai, noile dunu kanŋ songe bididebai. /

katake mari kōri ani potai kakuŋ kōri kundra pakai kaibai / se munŋ gōrke
baji kōri jol keri cokni lane betkariyamōn ōukbai / katamaruke sati debai
jale gupai marile take misa sati debai.

III. musa (rabbit) —

ratir bele musa bet jibu / murga bāri ōolga mrai roibai / se tane jibu /
lati dari jibumusa / jal dari jibu / carilok jal edi roibai carilok murga bāsi lati
songe busi anbu / musa palai asi jale gupi jibai / se jaluamon munŋe dari
picki kōri mōrai debai / gulai rati buli buli musa bet bulbai / catnek laka mari
ani baji kaibai. /

Life Sketches

I. maiji munus kata (domestic life of a couple)

munus koila mui kosbake nebi, tui pej oibajak kot boite ro; mui ol meli aile kai kori songe kot bol/se ol jori baari gala / se maiji pej sag rädla ari kot boibar utigala / kasri podai kot boilani / se munus pej bela jako ksla ar ol meli kori nongol juañi boikori uti aila / se maiji at gor doikori pej dela munuske / dui lok oi kailai ar cone bosai / munus sika bangiya dalamon beila / sika sajla / ari dui maiji munus kot gadi tane galai / kot runðailai / maijike buai dela ar se boila / boineikori kot kurma kori rokoï delai / kot gadi sarai delai, gulai moidan boi sarai delai / gore uti ailai /

a/beliya pej kaikori se munus' cone soi roibi, lakla para oigali, ðuli roibi' boli ðuli dela / se maiji ga'e gala / pani ðumi kori boi anla / pani anði utrai songe dela kudrai / ari daru maci gala daru bangai anibi je joi lagaibi boli / culir car runðai pingi dela / ar joi lagaila / caul doi basaila / ari sag kaibar bosla / caul siji ailake cau kelai dela / se bat utrai dela / sag ädan bosai dela / ädan ailake sag kañi pakai dela / siji galake nun moric pakai dela ar siji galake utrai dela / ari pej ädan bosai dela / joi lagai dela / ädan ailake botraila gund pani songe god-lai pej gol-la / se pej onka songe pejañi tane kelai dela / pej siji galake utrai pej kudrai songe dela je pani sisrai dela saya bädsi boli / pejbelaailake duilok kailai ari tañi ocai soilai /

sakal pailake munus ol jori nela manña siji podai cira darbake / se maiji pejsag rädla / gobor kacra runðai bañani pingi dela, pej guti kaila / buti karki darla / kapal ðabi dela / se munus kosba tane gala bulabuli marbake / gas papri pingi delani / pejbela jak kolai, ar ol meli uti ailai / munuske pani utrai dela / se pani gadaila / pej bafa kori kailai / ari cone punðlai, añi beñi koñokbar galai / se bera surun berake gas olonñi deñ—boli koñokbar galai / se lodi noiba tane kosbake oñi boli kailai / e bera esu sñ buni deñ be, beñ dan akrai kori buni, pala pakai bak dan una ac', buni deñ—boli kuakui oilai / kalike koñua kase buni deñ, pani marle äkarsni, dui ol tiarle tin ol ele pejbela sarai dei uti nibu, tui pej goña an be /

kukurañake ol jotikor nelai tini ol / pejbela bele sara kori uti ailai / dätan gosi, at gor doi, pej bat kai kori se munus sña bumbake nela / se maiji goru saurai kedinela / sña buni sarai goru manñailai / dan äkrai kado kolai / pañi mari buni dei gas juñ añlai pingi delai / nal beñi sukai delai / manña bumbake agtu kosbai poce kot bicbai boi sña biri misai manña tane biñai koribuni debai / pali oñi nei pali pali buni debai /

ðuki suki desia maiji munus emti se gor kori roibai kaibai, jilbai, /

II daru kor ba. (collection of firewood)

saklia i uti kori dätan gosi basi pej kai mañi marbake jibai / mañi mari sarai gore aibai / pani rokoï oibai / ari pej kai cone punñi kori tengiya nisbai / ðonre bari jibai / ðonre jai sakla daru kaibai / daru kañi kori anuai ani kutai bu / da ru oñle mal mari ani jibu / ðor itai kori daru roebu / tia kauñi bädi kori tia korbu / koskosa kona ale pakna songe roji debu cikna kori / ke koibai—asa o, bua be, ju be, saj oila be ame naita, cone rua ta, jagi rua, bädluni / sobu bädi sarai sobulok misi kori daru boi uti aibai gore / se daru ani joi lagaibai /

piri kaibu / se piri sukigale muta bädbu / ani kori kuñai bu / ari gor caibu / purna piri sal caibu, koti caibu. /

III. am kai ba (mango eating).

am beti ani cani kori dui pata korba / ari tore kaidele cari pata oisi / kanc
am bo? bādsi, olop olop bo? bādi roisi/take toli ani kori dui pata kori am ofonga
korba / take nun, moric, gu?, cikon mosla derob pakai sukaibai / mun anđi tane
porai songei debai / saata am, pacla am-ke ros pickai roske tali tane roko debai /
dinke ros rokoiti roibai / dābm oi suki gale kati kati betbai, am saata boli koibai /
take bikibai, kaibai /.

am kai pingigidela laku ku?ai roibai / bondapon mase laku copo kori se
majike ku?bai, / gu? kori sukaibai / calni tane se rati suai kori sakale nei kotkoti
pani tane oti debai / pejbela jakō odi roibai / ari take beti ani kori pila porai
kaibai / gu? songe bitai pej goli kaibai / mandru sijai kaibai. /

IV. onđa gol ba (cooking millet powder pudding)

culi joi lagai debu / tar upre patli tane pani bosai debu / pani ukli, jaisi, seta
ādan aila / setane guṇḍ roko debai calu songe gāti debai / seta mada oi jaisi/
se onđa kakar ele bāta kori kaibai. /

V. gaur kata (the cowherd)

goru caraihar gaur darbu / birti polbi ci?ai kori darbu / ḍan goṣe daraibu /
bol din kori gaur celi melaibu/sedine-uni se gaur boli ḍakba / se sakal uni 'goru
mela' boli ak marsi / goru meli debai / se goru sautai neisi ḍongor pare carai, poda
batai carai ansi / soj oite kuzi kori goruke sautai ansi / tar maji bandiman-
bake jaisi / gulai gor māgi ansibat donek ke pej donekke debai/dui maji munus
toki pila oi carilok bata kori kaibai / se rati soi roibai / sakal paile ari goru mela
boli ak marsi / se ak sunikori gaur lok goru meli debai / bon, porbot, jola, tikrr
carai ansi / ar gotani bosaisi / se gouri bandi magi toki pilake dei se kaisi ai
goutke pejandi boi kori neisi / gotani tane nei pej goutke deisi/se gaur pej kai bosi
roilake oliyapilamon oia goruke beglai beglai bine caraihai / dinke beglaihai a
sta bunile sua mandaihai neisi / podai mandia bunle se podai neisi / mand/
buna bat magi kaisi / batu dan bunle tei neisi / tei buna bat magi kaisi / kata beta
sarle kotare goru nei mandaihai / siti goutke ḍaki polai debai. /

VI. kumar kata. (the potter)

kumar kumari dui maji munus mali kunbake jibai / mali kuni ḍala kori
tane runḍakori bolanbai / se mati anikori gadi kori ku?aihai / boi boi ani ku?
debai / se majike paḍi sijai debai, —gor songe mandī pakaihai / ari ko?ki songe
mar-mar kori gadikari kurai deibaus patia songe olbai / ari tulaihai / gori buli
baei pakai ari gadi kori gor songe mandibaihar misa carmati misai kori gula
korba / se gula nei cōke songei dei cok kindraiha, anđi goṣhai / anđi goṣi karai
sukai debai / se anđi a? kosira oigale take maḥa songe piḍbai / piḍi piḍi kori songei
debai / se andi suki gale ron mali, am cali kosa misai sijai kori seta songe pojbai
poji kori karai sukai debai / ari anđi potaihai. /

daru roci debai / tar upre anđi roci debai / tar upre tar upre matilipi debai
payal pakai debai / tei kana roisi / soj ele se kana bate joi lagai debai / gulai rati
jako kumarmon se ua tane soi jibai / sakal paibayake jagi roibai / se anđi pori joi
libigale se anđi beti ani songei debai / anđi genbalok aile se kumar biksi / kejake,
ḍabuke biki bāji kori kaibai / ari ate nebai, gaumon-ke nebai / separa kumar paḍi. /

CONVERSATIONS

Participants—Dundu Hanthal, Nandapur
Kilo Alta, Kanchana

Subject—Exchange of compliments at a formal meeting

D. tomor gāu esu kemti tas beusa benai ?

[How is the cultivation this year in your village, brother ?]

K. amor gāu esu—darbaḷa darla, noiḷaḷa nai, noiḷaḷa landatara, darbaḷa darla—se rokom oigala.

(This year, in our village in good lands there was some yield, elsewhere nil, seer wastage. It is so so.)

K. amor baṭe misa pani mare nai ki kici nai; eḷa boṭe jōjal oigala. ele esu borse tomor gāuke konḷek subida ace, nai ?

(In our side also it neither rained. It became a problem. However, it is not so bad in your village this year.)

K. sela se darbaḷa darla noiḷaḷa nai. konbaḷe darla, konbaḷe gaṭ darigala—setkike aka boṭe oḷkoso oigala.

[That I told you there was not full crop. Somewhere flood washed away. Therefore we are also no less troubled.]

D. tomor gore kete kulum acot ?

(How many members are there in your family ?)

K. amor gōre ? oḷbai kai dos lok.

(There are some ten people in our house).

D. dos lok acot; ketla ji ace ?

(Ten ; How many daughters you have ?)

K. duila jī, duila po—carila; esur dine becaibar goṭek ace. tas konḷek landatera oigala.

(I have two daughters and two sons, four in all. It will be a real task to feed them this time. Much of our crops got spoiled.)

D. kake kake mon-ke delus ?

(To whom you gave them ?)...

K. debar nai ta, lokimon jibai be

(Not yet. They are to go)

D. mod anlai ?

(Has anyone offered you wine for that ?)

K. ubdek ani acot—ol bairke anbai be

(They brought once. Hope, they will bring again at the ploughing time)

- D. semti ele mui aibi—got aibi ā ?
(Then I will come, of course, as your guest)
- K. ao
(Yes, do come)
- D. penŋom pakai deisu
(You will give me beer)
- K. pakai debi nai je;
(Should I not give you);
- D. mōd ani deisu.
(You will also give wine.)
- K. mōd e anidebi.
(Wine too, I shall give.)
- D. disari para aibi.
(I may come as a priest.)
- K. mōd debu, penŋom debu, solōp debu. kai kori kai se kata kōi deisu.
(We will give you wine, beer and salap juice also. You come, drink and advise us regarding the marriage.)
- D. aibi, disari burti kōi debi, ā ! koniya gōr mandai debi.
(Yes, I shall come as the priest and shall perform the wedding.)
- K. ā ao.
(Please come.)

II

Participants—Dundu Hanthal, Nandapur.

Muroli Khila, Tikrapara.

Subject—Dispute for land.

- D. sunlus nana, esu bōse mui kebe se beja nō ca'i, janlus—nōile kirōmara ebar eisi—dek, jagi rōk!

(Do you hear, brother, this year I will not leave you that piece of land. I am prepared to fight for that. Remember this.)

- M. sunlus—sunlus, nana, eia tō amō dadi ani kale korbata—toke kemti mui debi? ame rōjake sistu bādi kōri eia kōmailuni kailuni ōl sag kori. ame kaila kaibn toke dele?

(Listen brother, this is a deed of our grand-father's time. How can I leave you? We have been paying tax for that and we have been tilling and enjoying the yield since long. If I leave this to you, then what will we eat?

- D. mui e co boros sat boros bādli nana, bādi kori mo tane se rekoī. ace, rōsid ace, sitou ace. mui kemti caī debi ? tor mor jali lagi jibar oisi.

(I am also paying taxes for the last six to seven years. I have the record, the receipts and the order of allotment with me. How I shall leave that then? I am sure of a dispute between us.)

- M. aca, lagle lago—lagle toke e taska lagsi sorkar repot kole moke e lagsi cari pōisa. setkire kai ace se lok sorkar sardi debai, tor oisi ki mor oisi bicarna ele.

(If you so desire let there be a dispute. If you take to the court, not only I but also you will have to bear the expenses. Then those people from the Government will decide the ownership of the land.)

- D. semti nai nana, salabadi oi jaw; juti jagra ele kai lab nai, repot bat ele kici lab nai. tui mui bihi kori mad sor kai kori cira poa oikori pōcati kori dea.

(That is not the way, brother; Let us compromise it. A dispute won't be profitable to any of us. Let us arrange wine etc. and invite the village council to decide the case.)

- M. emti ele kai ela! fak, gāor naik bō san ke fak—car kutum ke bōsai kori, selok bāi diat. ame bāikula kole amke—toke butek moke una boli ari marapita oiba.

(Let it be so. You invite the leader and other villagers. Let them distribute the land. If we do it ourselves, we may suspect each other for taking more and quarrel again.)

- D. tui ode lok fak, mui ode lok ke fakbi. mui goie lok fakle kata sunbai ki ? tui goie gāor lok fak, mui goie gāor lok. car kōdir maiji manus bōsaibar ace na ? no ele kemti oisi?

(Then you invite a section of the people and I shall invite another section. Will they come if I call them alone ? It is customary to invite people from all quarters.)

- M. aca mui fakbi tin kōnd gāor lok ke āe.

(Alright, I shall invite from three villages.)

—...Afterwards, at the village council....

babumon tōme ailas—ame dui lok tar bumi ki mor bumi kōi nō paru. tōme mātōr ma babu bōi lok—banji deisa ki goie lok ke sōrpi deisa.

(Gentlemen, we two are unable to decide whether the land is his or mine.

We appeal to you all, you decide and give your verdict whether it is to be shared by us or one alone will get.)

- D. gāor bōi san, bāta kōridele to mīsa—sōman bāta kōridele mor jibon opsi, nōile mui take kebe—opbi nai. take munō di pōra eite maridebi.

(Honourable Members, In case of distribution, if you divide equally I shall forgive him otherwise not. I shall break his skull in to two.)

- M. sōte moke marsa ! moke marle nō parus tui. toke kedi kedi mari pokaibi mōte jibore.

(Really ! You can not beat me. I shall pursue you and kill.)

- D. a re gojiya tura, toke mui nō caŋi—tor baŋe konti ale jagi kōri mari debi.
(You little orphan ! I shall never excuse you. I shall be on your way to kill you at any time.)
- M. sōtre e tui moke bate marsu—tor mor parbot deku—lago
(So you want that ! Let us see who has ability, come forward!)
- D. ketedin lucsu? gōre asi tor jagi kōri marbi, maijike mui nebi.
(How long you can hide yourself ? I shall kill you right in your house and take your wife.)
- M. sōtoi !
(Is it !)

III

Participants—Dundu Hanthal, Nandapur.
Kilo Aita, Kanchana.

Subject—'gōtōr melba'(Ceremony for releasing the spirit of the dead members of the family)

- D. oi benai, tōmōr lok bak mōle ketedinke but kōrsa ki gōtōr melsa seja ame sunu nai janu nai. keta kōri melsa seja kōi dia, benai !
(Friend, when your people die how do you celebrate the obsequial ceremony that we do not know. Please tell me how you release the spirits.)
- K. seja benai, gōtōr melbu boli arōm kōle gojek tin borōske akōt pōkaidebar. akōt pakui dele-sōri tas bas sōman goru baci sōman rōle sōri, seja ke pōce bana borbar ōumake. bana bor.dele—ao pilamōn ! etki din oigala, tin borōs oigala—seja gojek kōriden; seja nōkōle ar lok kōti agōlsī, goru kōti agōlsī—seja kōri dele se bol ebar cisi—boli kōri seja ar pōce bana buni boridebni. boridele se—nai o, gojek disari gojek se dān, disari nō darle nōe—bolikōri disari gojek dārbu.
(About that my friend, we usually propose to observe that in three years, of course, if the economic condition favours. Firstly, in an assembly of the clan we discuss the matter and convince everyone that if we won't observe, then the spirits might do harm to us and to our cattle. Then we select the spirits and approach a priest to perform the rites.)
- D. disari tane jai kai kai boli kōisa, se disari kai boli kai rōisi tōm ke, munja ana bolsā ki gōtōr mela bolsā ki kai sub dias boli ki kai boli kōisa?
(When you go to the priest what exactly you tell him, I mean, how do you name the job ?)
- K. take, disari babu, disari babu,—kai babu !—nai e rōkōm paiti kōrbu, gōtōr melba paiti kōrbu, ele e paiti gojek puni akōt kōnḍek dek, akōt ani acu, ela kebe eisi kebe nai, gōre kōnḍek jōbōr mari des ta—bolikōri seja kōidebu. se disar i—ā ā kōre tebe, sōbar sōje mō nōlbar sakal paisi—e dine jōbōr mari deu—bolikōri se disari aisi. aile sōri kukuta, makta, baria, kalarom pulmal, guḥ kōdli kōri eta kuḥi poti kōri se disari jōmai kōri kukuta-pila darsi, buta-pila kaisi, celi misa marsi—seja sōmōt paiti kōrsi je kuḥi mari deisi. kuḥi maridele

poce ar gōtōr arām eisi.—nai o, pot genbar ju be bolikōri pot genbar jūbai, otek tin kōi oisi ki car kōi e si ki sōe eisi ki seta mulōr pot gen anbai jo aka ar poce ja rōlala genbai.

(We will request him to examine the sunned rice that we shall be carrying with us and fix the day for the ceremony. He would suggest a time at the junction of the Monday and Tuesday. Then he would come to the village on the specified day and sacrificing chicken, buffalo and goat too, would fix the auspicious post in inauguration of the ceremony. Our people would go to purchase the main buffalo, the price for which may be as much as eighty or hundred.)

- D. bondu bai sōbu jōmai kōri kata oisi ki gōtōr gōtōr se kata oisa ? disari dari kōniya anla para kōrsa?

(This is done collectively or in single families? Does the proceeding is similar to the wedding ceremony?)

- K. bōndubai sōmōte rundi kōri seja katabarta oibuje—nai pilāmōn eta nō kōle nō ōe, kōri deu-bolikōri, seja, ā kōri den tebe—boli kōri seta sōe munđ ki ōsi munđ ki mōla para seja jōmai kōri seta kōru bōle kōru, nō kōle tō nōy; seja por genbai ale jan be disari ke āki anu, disari tane ari ju be kebke eja munđa gaṭbar oisi, kebke kalta kōrsi, pōgan tolaisi bolikōri se kata kōisi. disari babu, akōt ari dek puni, efa amōr gōtōrke kebke munđa gaṭbar, kebke pōgan boli kōri seta pacarbu. —ja o, mōngolbar dine sōje munđa gaṭa, pōgan tola, budar dine gōtōr—boli kōri se disari kōidela, palna palan dine boli kōi dela—mōngolbar dine munđa gaṭa pōgan tola, budbar dine gōtōr.

(Yes, we all sit together and discuss. Then we approach the priest to fix up a day and we do according to his instructions. On the Tuesday we fix the auspicious post and build a small mound and on the Wednesday gōtōr takes place.)

- D. ale mui ar aibi ti benai, dekla para ! nile se bat, bu, a mats kōṇjek deisa ki? gōtōr tane kai kaita kōri bidi bōdan kōrsa seja mōke kōidia.

(How I wish to come and see your function ! Won't you feed me if I come? Please tell me more about the rites.)

- K. seja bamun baimōn aibai, mit mōtōr aibai, lok bak sōbu, bondu sōmđi sōbu aibai; sōbu runđbai. sapa runđle sōri budar dine sōkliā panikāji gadopado oibai, pōtke gadopado kōrba. gōtek lok sabol darikōri tei marsi, marle sōri munđa gaṭbai, pōgan nōsai debai. pōgan ari gōtek gaṭi debai, pōtke pani rōkōibai. rōkoi kōri caṭi (saiṭi) bandbai. tei munđai bandbai. ene tene akōt pokai debai, bat kuni debai.

(All our friends and relatives will come to attend. Then on the Wednesday early in the morning, they will get up, take their bath and will wash the buffalo. Someone will dig out a hole, wherein they will fix the post. They will remove old mounds and build a new one. Then they will pour water on the buffalo, after a wash up they will put on new cloth on it. Then the buffalo will be tied on to the post and will be fed with rice.)

- D. dan, a danṭi naṭ kōri baid marsa ki nai, selamōn kōus nai, odek lucal deisi acus.

(Do the boys and the girls dance and play drums? It seems you are concealing facts !)

- K. poŋ mari kori tei baja marbai, tei naŋ korbai panjiyamən, bəndu səndi sobu
 biri kori naŋ korbai. penŋom sur kuaibai. pəda muniai nebaŋis.
 neikori tei pəda munŋa gaibai, tei se poŋke badi debai. tei uni aibai,
 asikori mənne bat nebai.
 [Yes, they will dance beating drums and drinking wine. The buffalo will be
 taken and tied to the outside post. Then they will take rice to the burial
 ground.]
- D. panjiya boli rəna lok darsa ki poŋa lok se oisi ?
 [Whom do you take as Panjiya, Ranas or the tribals?]
- K. panjiya bai poŋjamən se, poŋjamən, gadbamən, amər baimən semti kori
 mənne bat nei kori tene uni poŋai dei kori aibai. asi kaa pi oibai—penŋom
 kaibai, bat kaibai, sai sarda oikori ari pəda munŋai barijibai. tei pədae
 naŋ korbai, gitgaibai aka goŋe dui goŋi. kai tin goŋi belake ki se poŋ meli
 kori baimən-ke sorpi debai.
 [Panjiyas are our own tribal brothers. Then offering rice in the burial
 ground, they will return home, eat, drink and do merrymaking. Again they
 will go to the outside post, there also they will dance for sometime and
 then present the buffalo to the members of the clan.]
- D. ele goŋa darsa ki aŋ beliya—munŋ beliya darsa ki koŋa darsa?
 [But you mark time according to clock or sun?]
- K. dui goŋa bole dui goŋa ke tin goŋa bole tin goŋa ke terki bele
 baimən—ke sorpi dele se lok ene bari jibai.
 [About time we are not so particular. Finally we present the buffalo and
 then they take that.]
- D. ke nebai? [who will take?]
- K. baimən [Our clan people.]
- D. panjiya baimən nebai—ə, mit moŋtər ke deisa, səndi ke deisa poŋ sorpi—
 apni ke juri kaibai?
 [I see, the Panjiyas, friends and relatives will take. Then what your own
 people will have?]
- K. apni ke goŋek munŋa bog boli mari debai. sela aila lok sobu puri kori ke
 goŋŋek ke dui goŋŋa para tene jole tle jiki dari jibai.
 [We will kill another as an offering to the Post. Everyone of us will take
 away bits from that.]
- D. randi kaisa ki kəŋa kaisa? cuca pədai aka bulte roisa, ŋen ɬan dari
 matkuni oisa, sela mui goŋek deklɪ goŋər, tane. sentar se oisa, benai?
 [You say as if they eat up the raw meats! Once I saw at a 'Gatar' the people
 were behaving like mads. Do you do like that?]
- K. sentar se oibu kai! ŋen ɬan dari, kar munŋ pui, kar gagot sən sat
 (cam caŋ), goŋ ban, at ban—sentar matkuni oijibai. tene jar parla se
 uti jibai.
 [Oh yes, that is very usual. With sticks in hand, they never care whether
 the head gets struck, skin gets scratched, leg or hand gets fractured.
 So they celebrate till the end and then disperse.]

Extracts from Palm-leaf Manuscripts.

[There are two palm-leaf manuscripts (Pothi) in possession of Dundu Hanthal, Nandapur. These are the only available authentic written records in Desia, observed by me.

1. *Nolo-bento Pothi*—This is a book on hunting. It contains 133 folios written on the both sides. The script is archaic and provide an interesting study of Oriya calligraphy. Some peculiar characters are cited below as examples.

z-	ୱ	-	(ୱ)
u-	ୱ	-	(ୱ ^୯)
jh-	ୱ	-	(ୱ)
dh-	ୱ	-	(ୱ)
l-	ୱ	-	(ୱ)
ngy-	ୱ	-	(ୱ)
dw-	ୱ	-	(ୱ)
ntu-	ୱ	-	(ୱ)
nto-	ୱ	-	(ୱ)
mha-	ୱ	-	(ୱ)
anuswat-	ୱ	-	(ୱ)

The extract given below contains the 'mantra' and other rituals to be practised for success in boar-hunting.

2. *DaNg-Jwiro*—This book contains some mystic devices to spell or charm persons, to cure diseases and to achieve various materials or spiritual prospects. This work is incomplete. As there is no colophon the date and the name of the scribe or the compiler remain unknown. However, the archaic characters in the script indicate its antiquity. The following characters need to be mentioned.

z-	ୱ	-	(ୱ)
u-	ୱ	-	(ୱ ^୯)
ji-	ୱ	-	(ୱ)
lu-	ୱ	-	(ୱ)

The extract given below is about a mystic device through which the menstrual flow of a woman is prevented to stop naturally for any length of time, may be untill her death. Mode of transliteration—

Long-i-j-	Long-u-u-	Anusvar-ṁ
Palatal-s-ṣ;	Cerebral-s-ṣ;	Dental-s- ṣ
Abargya-j-(y)-z	Vocoid-ru- -r	

Nolo-bento Pothi Lekho

ṣiramo swaraga/baria zogle no asile rōbībarōdino mōukanko potro
duṣa odhe agi pejo tolaku dei potibo jogle baria soi/-om bolonka satoṣati
satoṣato sato prōṣoto sato goṣo bhitoraku ghōṣia jōmu/jetejontun dekhibi

teteko maribi/chalo cotai ghoro cahinbi/e somastadebotaku paza debi/jontun
 mari madson khaibi sidhasuri benjoku mari/rai pitai tohori pas/mohoro
 benjo ughia koritha mahoro ma/kaharo agyan sri binjengiribaseni soddho
 souri agyon/ethiro bato/om rudro giri porobose soura souri thai/jontun
 mari mayeso khai/bnasotopotiki puzadei/prothame sibo souri/dutiye/ gao
 souri/tritiye uma coturtha chatrdha/poncame sobora panco pore baghua
 maharo/bojro mahar/bira mahar/uma mahar/bnjobontenko mahar/nomoste
 gramadeboti/dosome darumugi/yekadosome urasugi/dadosome hatiasugi/
 tero puzare bondstropati/couds puzare bojo draga/phondro puzare poncon-
 drga/soulo przare kalikama/sotr puzare gramadeboti/othor puzare bosumoti
 tumbhemane somoste thai/maharomandanthku pidjai/den/gonduagyoil/
 mrgosoyombhor/horigobaria/gurandi gurandi/ka/okkuragin/nilogoyol/jhinko
 solosoma/musa sato porbote/no/ponco drga pane donare/mado/pogare
 pancodonare mondhore/yo,aboli/phulo condhono cokuli/pupo kaliki puza
 modo maso condhono phul okak phul/mondhar phul/dadura tonono
 kodjili/lia mua/poncamro cokuli lia mua/puno bosumotiki/phul condhono
 rakomodo/poncum/dorokoli/kantakoli/potore puza kribu/mature asinto
 bosibo/ye jere heto hele/coto phuto/obys zatun asoi/badamari zontu lachi
 animo/naso kiko.....lagoi/terecha puza/om gramadrga/ye tini drgiku bondhro
 mui/sathiye poithi orno baridei/koro zori mui/aso aso drga e mukain/naso
 kofi e boro dui/pasore pokai nasore maribi/cousothi jogniv agyan pai/
 baloto pua mahizali/maro/pani topa timahi zontonku thikore mari/sobu
 jibojontun ku bato dhori ano/mohoste morpibu/poroku doraihu/mohoro
 agnin kumbhinla bano/zaboto masokoku bato dhori ano/aso aso go zognin
 yehihare bosithibu/bojpraza agya/re keniki nojibu/kahare ano brahman
 bisu mahesworo/bojprazankor koti koti agyan/

COLOPHON—

dmoti namo sambhoksharo puswo krsto cotadasi rabi bar/belo udayo
 prothumgho,e thare borngharire sorbe. na nakshetre ye benjo posteke
 sadazyo sumpurno hela zaniga gramore lekhnankaro rajo sri sitoram
 patronko hostho okshor/sri jognanthonko coterage swaraga/narayenn padu swarano/

Dango Jontu

Jo maikina ocuā hele tahar luga sijaibo/luga karila dango chali noiki
 jibo/apoga dekilē bato dial phingidebo/pasoli no dekki asibo/se phingila
 baro asile/se dango kari agimo/sonibar dine sonjo belore/se danger tona
 kukuta gole/kofa rango gundo kori dupo dupokoto dari/noiki jibo jirjira
 pagu dekiho/kankora potro gole agimo/se dango sato pota koriba/dupo dei
 jirjira patire meta gailbo/kokoa potro bato buq bo kofa rango boji katibo/
 kame kameni ki sumaribo/kukuta puji se bato upore radhiro topaibo/nisas
 dhori lat maribo bamo gotore/pasoli no deki asibo/kebehe tahar radhiro no
 atai/se bato ukati dele bhato he/nahile naso jibo/

[A woman at the time of monthly menstruation usually boils her cloth
 which she stirs with a piece of stick and then goes to the river to wash
 the cloth leaving the stick on the spot. If you see that stick, pick it up
 and throw it across the fence to the other side. Then leave the place
 never looking back. Exactly after a week bring that stick and on a Satur-
 day at the evening hours go to the river with the stick, a cock, black and
 red Powder, incense etc., Bring one Kakrali leaf, split the stick into seven
 pieces, burn incense, fix up the sticks as posts in the running water and
 weave a fence with the leaf. Then throw the powders while remembering the
 woman with concentration. Now kill the cock and sprinkle the blood on
 it. Check up breathing and kick seven times with the left leg. Then never
 looking back come away. If this is done, her menstrual flow shall never
 stop. She will be cured only when the fence is pulled out, otherwise she shall die.]

MANTRA

[Dumdu Hanthal, Nandpur 'disari' is the informant of this mantra. It has the power to cure certain diseases.]

Je mapru tole bosumoti upre dormodebta nōr narayān aji kaila pōi
kōri bati bodat ei kōri mapru buja bōirō moṭ bōirō, gōrōb nisani, bujima jakur-
ani? isor parhoti, dek mapru, dibosre surāj saki ratrōre condro saki mapru,
kulodigo saki kōri aji-pani ki potar ki kōli mapru arō bōli kai pani bōli
kai kōri cari āki deki kōri dande buli sai buli bujima jakurani bōgi mandi
kōri ja—ja bat buli ja, dand buli ja—

SONGS

(A Note on Songs)

Desiyas are great lovers of music. They live to sing and sing to live. They have songs for every occasion and music for all the sentiments. Every Desiya man and woman is a born composer. They do not care much for the art of style or diction. They simply render their feelings into set musical tunes with occasional flashes of wit and humour. Poetry is their natural heritage.

Of all the types of songs they have—Nursery songs, Marriage songs, Sairol songs, songs for various seasonal festivals and ceremonial rites—Kindri song are most popular. Desiyas believe that Kindri songs have a natural origin. The danṣa (boy) and the dāni (girl) sat at the opposite walls of the ravine (kōlka) and the songs flew in between them like a mountain spring.

During 'Cait Porōb', the new-year festival held at the advent of the Spring season, the country becomes flooded with the music of Kindri songs. Men and women gather at the centre of the village and sing and dance to the beats of drum. "Comely maidens with oiled hair and flower decked knot form a chain as each maiden passing her right hand behind the next girl's back grasps the left elbow of the next but one and dance as they wind in and out, backward and forward" (Bell—Koraput District Gazette). A competitive mood prevails althrough between the pairs of boys and girls as they sing by way of question and answer. The lovers spell-bound their sweet-hearts by charms of music and win them to marry at the end of the festival.

The Kindri songs have a peculiar pattern. It starts with a prologue that contains salutation to Gods and Goddesses and invitation to the contesting partner with request for a fair deal. Then the boy and girl sing in turn by way of retorting each other. Each stanza starts with an invocative—such as, 're, lo, lobi' with a very high pitch. Then follows the lines of the stanza. Each stanza contains seven metrical lines in the following rhyming order—

A—A/B—(C)—B/D—D.

Number of syllables in A and D—11; in B—8; in C—6+5.

The subject matter of the first two lines is normally a reference to some natural object; the middle lines contain the actual subject in the form of either question or answer; the concluding two lines are called 'cakna' or refrains which lashes out at the opponent with a stroke of irony, wit or satire.

— "kindri—git"—

(Prologue)

Joyo tu komola joyo tu himola jayo tu seru mongola
Joyo namo dari gito mu gaibi kote dia onurgala..

e kote dia onurgala
e sanja lobi kurei pul,
dan moga ! kotei moga !
e kote dia onurgala..

porboto porboto sato porboto singasano mali e nandapuro
tanko namo dari gito mu gaibi amo kote bibe koro,
debota asone pulboto lati juar dertonai mali
manco monjolore debota jete
goti goti kori knibi kete

purbe bibisone debota tile
pode lake kote debota elo
auri gotek juma
roila kondoni dindanakula ago rojagoto hima.

gotake pandoi atake cata
tome guaribu debi debota
amo gae ace dokori busi
taro goto tale juaro kote
coka coka pani nai gurula
mo kote kelo sarula

ame guaribu kake
ame guaribu take
gito koi deisi moke.

debi asonore bicili lia koiliro konjo dia
borokua amor git-kutiake ceraibi lia lia.
lobi o bondu,

gaibi kindri suna kano feri gecumule gungabori
gole ga boile soela gaibi potore lekila pori.
lobi je...

ga ga moro gaako rotano ga tebe suni deku
poria utia poda piligale kagaj potore leku.
lobi o bondu...

gato konqi konqi kata bano bau kale kotonoti
pilabelor ki bodu motor kai gai kelo goti goti.
lobi o lobi...

pilabelor ki kindri lo gito kindri je gito
dindabele koribare bolidele dindabele korbur to.
bano marili julike juli e kunjo bone buli buli
pilabelor kai gito sakti cati deli rasokeli...lobi o...

CAKNA

['cakna' may be taken as refrains of 'kindri' songs. While composing songs instantaneously, the composer takes any object that comes in his view to open or conclude a topic. The object referred to may be sometimes significantly connected with the topic. Even if it be unrelated, it reveals the sense of beauty, humour and wit of the composer. Some selected refrains are given below.]

gamari gac ke cācli piṭa
jop kari goṛi biṭa.

I polished the 'gamari' tree to make a wooden seat; count on the pebbles as you mutter the name.

nun lage nai kakti sage
rāpti cimki lage.

There is no salt in the cucumber curry, he teases and pinches.

siati potar silu dona
mo pake rōle sina.

You made a cup of 'siari' leaf; what is there unless you stay with me.

dan kaṭigala ekia ila
mui ta beṇḍiya pila.

The single sickle is cutting paddy; I am the single youngman.

kai mismisa e bet baṭi
pran gale nōe caṛi.

How polished is this cane stick; one can not ignore it for life.

kari beṛa tōle cunār kai
sarda oiti mui.

The lime quarry is beyond the salty land; I would be pleased...

tāgini siati puṭila ṭoh
pode ale kata kō.

The 'siati' is blooming cheerfully; please tell me a word.

tor piṭi baṛe dutura bōn
gurāl oisi mōn

The 'dhutura' forest is behind you; my mind only worries for you.

sindi buṭa tōle kabta gure
jōnōm ailu e mōne pure.

The dove is singing under the 'sindi' bush; we are burn in this mortal world.

purni potar tol ṭolila
tōke mor mōn bolila.

The 'purni' leaf is dancing; I loved you at the first sight.

kumuta ropili gobor kate
mal gala porbote.

I planted a pumpkin in the cow-dung-pit, the creeper went up to the mountain.

juloniya am mare kabor
saibo koman bo'e abor.

Throws slings at the hanging mangoes; saheb officers are strict.

makor julona sorogi male
upore sorog patal tole.

The monkey swings in the 'sargi' creeper, the heaven is above, the hell below.

joi lagaili sukla kale
suliya bosi ace jekna kale.

Kindled fire with dry woods, Suliya is sitting on the supporting post.

at ta dongor no ta jola
to mon oile mo mon ela.

Eight mountains and ninesprings, if you agree I too agree.

oska badli moska kara
bondur mon-ke badla para.

Light is rain, bright is sun, my friend seems to hurt at heart.

jipri panike bat bicol
soje puti pul ela sakal.

Drizzles make roads slippery; the flower that bloomed in the evening stayed till morning.

nini am gace julna deli
tumor lagi gatagati.

The stems hang from the little mango tree, For you only there is so much furor.

batri potor barla goba
ekla roile soba.

The soots are coming out of the 'batri' leaf, it is nice to stay single.

soru pita bedh pol-la gace
mor mon misa ace.

The little bitter-brinjal plant bear fruit, I have a mind too in you.

aca lipila bejar jipa
kaliya mali totri cipa.

The field is swampy and dampy; the black neck-lace is tight on the neck.

candal banla seliya tutu
cuta'e cabla utu.

The weaver made such a cloth that could not protect even the buttock.

turi am punja punja
am bariate dangi punja niti moli pul konja.

A lot of mango in bunches; we have lots of girl and lots of flower at our back-yard.

SONGS

1. Jaipur lege jainta giri
tamtari amori e kota to tile
gote gola din biri
sapone maribu juri.
2. Aso aso mor seto pakola
tome cavi gole ame ekala
karo borosare tibu
tamari borosa na sunile bidese bari jibu.
3. Indraboti noi jamoko dora
magur macke besoro kora
cipilire banja kora
kete sikaibu poro purusoke gororo gosai para.
4. Tote aso koli paina nagoli bolo boyoso mor gola
ja rotila komela jemela ta moide bitigola.
5. So,oko sundari so,oko bala
peta kaji tole roiber alo
bala bala go,i puto
rakoto mauo.....tibaro
aji elu beto bala.
6. Kalia bolodo go,so pokalo
kota kai delu eie suado
dia kena bale jai
antir bafake na dele bupa
juri morijibi mai.
7. cefeiku copo kauku pasu noire bomoro jalo
toke pejo pani dei somoste rakibi ode pahi mane roko.
8. Ete dino tilu bimoro bitore kolona notila mote
roi roi babu kolona kolu na cavi kodacite.
9. Baya mundi toki bhusondo pila jilandi bitore tila,
roi roi kori kolona kola kolona na buji gola.
10. Siri poroboto sindi guguti
dari roibake mono bikolo
da bole da eti
asile kole dritti.
11. cariatp jai boro gola gni
amor kademali kolore darile
pani mari gola jai
bolbi boloti muj.
12. amo nendapuro uco podoro
pila beloro ki maya mauao
jikoro cauni bongalo goro pani
mare joro joro,
oqfali tore kole doro
13. Tome ono gite ame ono gau
sindi podake ki alo bosu
gote gafe pani kas
dekha caa ei roa.
14. Ujili sokale cogili porbote
amo babu dan aisi boli
marili suneli feli
bate bondiaili feli

15. Siri porobote bunili rai
doli bondai dia meona hai
kokoŋi singia gai
dudo kailar pai
16. Gaŋo kōŋdi kōŋdi kōdōm gōcō
aki maridele komane poŋo
betare kōraŋgi maco
atō saglare aŋo.
17. Kolingo rajiro singo pania
kosaro jori ki lagi bosila
kosa bandi tilu cari kaniŋ
kosaro upre jori
cō maso tibo juri.
18. Ene bailpōra ene Nōndōpura
pacila amke dāt rōita
mōjire lagici tofa
kila am boŋe mita.
19. Jolare marili jola barengo
jene gole babu tōmōri etō
jōraŋe marili betō
mōrigiba kōta sōta.
20. Pōta colu colu pōta boiri
tōmō lagi babu niti bolōna
gōre gole sirōjana
dango baŋo etā mōna.
21. Asilare gati u marila baŋi
aŋo ana ŋabu tikōro kōjai
sejōpura jila caŋi
jibu be e deso caŋi.
22. Rōta rōta kōŋdi jōlōkiadōŋdi
kosa bandibaku cōndōnō peti
baromasi cōpakōri
anōbe niali kōti
23. Nini amō gōcō bimōro jola
dui sara pulo kōmōjigōla
tei nago sapa mōla
bondura giana mōla.
24. Pōta maco potaili
maa bapōnku je utōro kōli
jia maco jiaili
toro sōnge rōi gōli.
25. Sōpura suta māŋdiate guta
tōpōla panike gōŋo duōta
atō ke juaro gōŋo ke pani
naputai bit bita
iŋŋisailaro duka,
pōta duniarō mani.
26. Tero kōja kōna keborō bana
tōmō beke mali amō beke minā
ōsa mase puli jōna
kōrōmō kōpālō rōile sina.
27. Sōru sukua ke munūna nati
kōpālō tesile keuti milibō
sōtularō kudo baŋi
loka rōile gōte oŋi.
28. olodia rōngo pōrōdesia sōngo
biŋila mōnuso kussila pulō
sōbu dine tibo nai
pōrapōta jibu nai.
29. Tōmōto amōro amē tō tōmōro
tōte kōritili gōlarō harō
ke nai dine pōro
mōte nō kōmō durō
30. Bōŋki budōto butarō cūŋ
bapa dela gōre nō jai muŋ
mōnō mōila pai
ŋeŋsa dandōre mōnō gōfa gōŋi tōmōku asiba pai
31. Amō Nōndōpura rōtōnō singasōnō kōrōte kōŋōi kumō
sundarō kōjile keuti milibō ja kōri dela jōmō.

46. siri porobote gai moruni gidoni ciuci joni
moro dio munfo soji jaisi ikolo katake suni.
47. Kokoja mulja jilaga balaga mojire bosai ato
koja cufa gini bandili moto kai pai noilus beto.
48. Salapuro mali-buruja taire lokija lati
tome gini dela koja moto babu olopo darilu oti.
49. Dongoro marili ekai eira kandulo kaila coroi kira
jono jai kari jono udila lagila mirigo sira
mirigo sirai gore moraiibi kene no gucila para
aji tibi tibi kali ke tibi tomo goro cari kene no jibi.
50. Amo khemnjugufa solopo gozo solopo solopo baso
budo baro ato koboro debi solop kaibake aso.
51. Siri porobote longa betobaji colto porobo dat'i
kaj mate babu jibu be bauji e para soroda cari.
52. Tini poisar lekono kari dui poisaro citi
rai sasgo afe koboro dele budobaro no pit'i.
53. Amo khemnjugufa re cunoro goro upore sima patia
tume ame sina gila bulile milibo poti batia.
54. Gai tini kari mojsi sate goujo jaisi bate
jibono porano kadi jaisi baburo kuc'o koraje.
55. Pani marigola kene ki keneki sitoli cogila ene
ari dii dino roibu tene juri morijibu ene.
56. Amo khemnjuguraro longo ponoso kica kajigole lagibo copo
pacile nalia kosa poroboto para korili asa
amo khemnjugufare pakna nai kirupe delo budi borosa
giteke cakna nai.
57. Co kosa caulo no kosa pani nokire sijoi bato
amo babu dono bonta kola bele mari dela jofa lato.
58. Gafore bujili tubuka marili, podare bari tapli pitli
kumaro gojuci fibi, kake ele bari jibi.
goro gujo guja danfo sirajona
59. Gafore bujili tubka marili jikili baso kari
kene jaisabe lalo golapi e para soroda cari.
60. Garia majili garia doili garia ujolo nai kai dine babu bacono dela musa cocolo nai.
61. oldi batili kodoli poje pania genili ate
amo dakotoro babu aisi boli jagiati odobaj'.

62. Siri porobote rangoni losa tali piya debi cone k boso
 cikano olodi kosa
 amo munjo bafe kanda buli gole
 jibonoke nai asa.
63. Amoro duruba giaro solopo goco solopo solopo boso
 guma soniharo kaboro debu solopo kaito aso.
 amoro duruba gaaro komola goco komola boso
 puni gurubare kaboro debu komola kaito aya.
64. Kolahandi deso kola porobota
 kandulo sijake oja topoto
 locei danoro bato
 gusa ningamano puruna roto
 julai carube gito.
65. Basso marili juli ke juli
 mulo betili buli
 songo loko boli elu lai ai—odiko no ja puli.
66. Amo bari aye loka balia
 Amor babu dono bote alia
 Ka boile to nice
 jacilamaloke peti deuci
 koji bulutae poce.
67. Ato ato bela bodoro bela munjo bele bojo kara
 sonjo sonjo bele buli asube dungia mangila para.
68. Siriporobote loka betobati e cikona tonga babu
 korate dabu cigole abu coito masoro datu
 aso boile ki kemati asibu sokolo kufumo cati.
69. Aso aso moro gagori mabo
 cone no dekile buibikoto
 aseti mo kole boso
 kolore bosai cuma no debi
 kande boi rase roso.
70. cikona kurukuli boja putu gati
 manjili cikoto mati
 cikoto maliki mini tolani gorati gatoro pani.
 gito kujaro tikolo suni caridelu bato pani.
71. Basso marili juli ki juli petiya bunibi boli
 pila beloro ki goto moitoro carideli rasokeli.
72. kute rongo mati kapale geru dano mali soru soru
 jomoro jibono jomo darigale tome ame kai koru.
73. aca lip-lipa bejar jipa kalia mali totri cipa
 kaliya mali sora, bicar kora
 doya tile teki dora.

74. Indraboti noi galani bol tili cari dar oi
kulike na gole mo nina dono sarda oiti mai
kari beja tole cunar kul-sarda oiti mai.
75. benaso uila por por oi lili uigala cui
to para dono ki mo gore tile kene pajaibi nai
potar pendake badihi ronge tote doritibi songe.
76. kaḍ gala sai poki goḥi goce bosī koli kai
amo para lok to pake tile kene pajaibi nai
amo bondu lok besora jane etu poigala mane.
77. Kuṣi tokuṣi citai kuti kedile no jae eṣi
oibar kua noibar kua noile jibu bau,i,
ebhar ele to eber kara
julai au no mara.
78. cari ate dono murug bono jopoli asili mui
kete akubre dakili soi doya koriboki nai
kaub kakifi dudoro sorō
muliso no bangor mor.
79. baloro gumri bunde baskti nini coḗiro juba angfi
kelailē kele nai
amor babu dono kopai ace rati uni kae nai.
80. Aso aso moro sorogo duta sorore roiba mati
kemiti mo nini pej radibo tome ame bin jati
sunake langona rupake ju
tundorsuad rau.
81. Gai rasike roila sonḍo koji bulutai niti
koila poriketome sunile to songe raibi mati
soru pita bedo polla goce
mor mon sina ace.
82. Gaṭo konḍi konḍi masru dono buni gahu bali suā
no milikori milla ace pojuyi roila sua
asore babu pojuyi sua
ador suago kata kua.
83. Tomo bari ate talo notia ame bari ate gua
tomor tundor bocan suni asi naik kua
bau pali pali ropili tua
ato dari bat kua.
84. Niti pulo kasa ikiki kopi duare jonḍo ujolo
dure tile bondu ki labo ace amo gile bari aso
batrī potar bar oila gobā
ek tane roile soba.
85. Kapapalaila arki bi.ki kebja porla jale
condono cie a kata po igala pangor tolia nale
bata qin kapā poḡla jale
amor dakla bele.

86. Manŋa ɕəŋgore boŋŋa kata ɕim dela mai kapu
 cənekər laŋi boŋe cəpəpə rəso gale nai bapu
 sərɔ nini boli nɔ kər ɛla
 siŋgi mac para jala.
87. Jorɔnia am pəla leti kolɔjira danɔ mugo poiti
 adiko dele kaŋti
 ɔsna piyab ki rəŋge jule
 aŋɔali dərɔti kale.
88. esur diŋeki asila buko- ɕal mal kai jiile loko
 cakunŋa sagore kolu jəŋmɔ ɔsuni baruni gəŋɔe
 -sei gini babu bisogo lagila
 caŋi dela təməɔ danŋe.
 gəc sina jane kərɔɔ babona
 pəpə sina jane buko
 nərɔila lok-ke bəte iŋɔ gəti
 kake janaibi dukɔ
 amər duk-dəŋɔ dəibo jane kai pəisani apa jane
 pəisani apa kemɔte jane kəidele aka sunɛ.
89. Kokɔti semla barɔ kəŋɔ pəli
 mədəŋgare bosigali
 carigala boli nimɔ nɔ kərə
 mərɔgale ɛka gali
 putəmali oi ciŋi pəvili
 bəduke dekibi boli.
90. Sərɔ caci cəŋei gurila goŋi dim dela gəc pəle
 e para bəcən ari no mɔlsi leuti jəŋm ɛle
 ate bet baŋi sədər tɔle
 rəja beŋɔ jibu beŋe
 daməaŋɔŋ rətən sindi
 amɛ tɔba soda kale.
91. Ate ŋiki mudi jəmela boti sədərɔmɔni luga aŋke gəŋi bitek osar pəla
 bitek pafake malkai anla təme bəre mɔj mɔla
 bana pəla deki pəŋi asili nəkəra baŋɔ cula.
92. ɛteŋ potek suŋi caul dekire kutili cuna
 kaibi boile rədai debi mərɔkər pərɔjɔna
 uli pərɔjɔna ira ɕabna
 gupɔɔ kərə babona.
93. Al la ɕəŋgər nɔ la jəla to mən oile mo mən ɛla
 asibi ki pəce pəce
 səŋgir upəre kəŋɔ pətle mo mən je nai nioe
 gəla pani ɕane beŋti nace
 gagɔŋ bitər pace.

A Ballad—'Kutni mala'

ama nondapur gangasani gado sorbeti deulo ayo
cedon malike munge boila kauji dongor kauji kola
ar kotani malare nela

oi jibor dora risikaborona na ne sobu dina, lobi o.....
 pu, unga denger tu, unga kala ar ketoni malare nela
 tar san boini dan kuliti roila, kuliti roila.....
 tar ba, bai asi sida je dekila, sida lo dekila
 tar san boini lajo lo oila, lajo je oila.....
 lugapata dari orogori nela, orogori nela

babu duḡumae poṛi māla..bolideḷi.....

tar bōr bai jai cendi je darila...

serençi buta oigala..bolideli.....

du:uma du:uma ciŋgili le gaba

bonða dese jato kola, .kundordana bonða dese jato kola.

(Balaram Mudli, Semla)

X

A Song—

katar katar baꞑ bunilu
 suriꞑ suriꞑ meꞑa gaꞑilu
 ke sindi kiꞑa kae lo
 ke joronia kae

kaŋar baŋ ke ɖei poŋibu
suriŋ baŋ ke ciri pakaibu
ame sindi kira kaibu.

tii soruguna beji to noe
sindi to pokuji kaci to noe.....

(Balaram Mudli, Semla).

Nursery-Songs

am aila ɖale male potoi aila cere
sɔbur pilake ɖale male ɖolir pila kole
kangu-bat rɔdli siɖa sindi kɔdar jol
tɔmɔr boɖ ana-ke aibi siɖa moke bou bol
bou bou bolsu siɖa uje bou nai
tin nake madi gabe kagla tebe bou bol
potɔr tola juu siɖa atale
nakia ɖuma cabaiha siɖa tor kapale
duka duka boli aisu siɖa gɔre
lati pira dari soisa siɖa sale

lat bida marbi si'a toke
mul mul deksu si'a moke

potar tola juu pila dai dōngor tole
bag mama duli ace kōsom gōcōr tole
ka, a pila sei ace dal buta rōcai
kana dōkra dēkla
pamra oi mōla
poila, i podae mai-celi mōla
bōjek maus māgber grlike

tōngō-ar beti dela
mandi-ar beti dela

ori ori bol re dūmri ram ram bol
aliya aliya re dūmri juli ja juli ja.....

aya tō gala kāda-kale bōbo tō gala doli male
dai re babu dai dai

tor baba gala usa usa ansi gag, a musa
tor aya gala jōi jōi ansi mimi lofi lofi
dai re babu dai dai

kumja male rō bōbo semi male rō
tōmō aba gala ace kak, a-ke
ani cabai deisi tor dūmni nake-bōbo.....

tōmōr aya gala ace mac-ke
ani kuai deisi tor polsi pol-ke-bōbo.....

—'sairolī' git—

['sairolī' songs are of very recent origin. Unlike 'kindri' songs it was first composed by some local poet who is now forgotten. The evidence of language and tune support this view. But the original composition has been much corrupted and at present it has taken the real colour of folk-songs.

aji udilare kōuli jōnō keliba keliba mōnō ni
amōr sai bātē ao re jōnō cici debi cōndōnō je
sai go sai guruna mōlipulō bicōna je jai pulō basōna.
akōrō sakōrō....

cari gale pila juri mōlōbo daki neho sōngōrō
sai go sai julōna mōlipulō je....

tetōli bātō ki bōdōli bātō ke bandaila pinđa
ape sima rani leki paluila jeteki dānāi qinđa
sai go mōrō sai rō babōna nai go....

lanđi jet mase hēmō guluguli kōre tōrasō
amō kua(ō bitōre dānta dānāi pulō-gōba deki jiba
sai go....

bandapōn masōr kōuli jōnō kōre je jiri
manđōre catōi pōlire pōura bau mare rau rau
sai go....

osa masor mami ssa caulor kumu: a falor sago
koile koisa benjia pila carila danji sange

sai go.....

soe tonka pul kabor dela bale hauputi mola
sorgi danlon korili tonja kiso kiso para lage

sai go....

sindi koli kan kan kaia koli kan kan
kaibake kici na roile sairoli git gan

sai go....

esur coit porob boie saroda amo gore kanda buba
tomd gore ace batd masso kaibake mugd boja

sai go....

ene dunu tene dunu pacila tetli dunu
siri porobote paiko jujile kandor sabod sunu

sai go bole sai ro babona nai go.....

Marriage-Songs

1. [Songs sung by the boys of groom's party for teasing the girls of the bride's village.]

piri kutu kutu moira, piri kutu kusi
konja bui bosi ace conji murkuli
ila baskli re moira, ila baskli
bana luga oji ace bitre lenguti
kosom potka moira, kosom potka
nandpuriya dan,imon-ke pila gudguda
biri pulani moira, biri pulani
nika kori puk moira ila julani
caul cokni re moira, caul cokni
konja potar dan,imon-ke munje ukuni
fumri ludluda re moira, fumri ludluda
konja potar dan,imon-ke pila gudguda
lepor lapor kan re moira, lepor lapor kan
konja bui san oile tar maa-ke an
titiriya pol re moira, titiriya pita pol
sarasari noile tar ayake bou bol
kandul potinga re moira kandul potinga
konja potar dan,imon-ke pila rotenga
e dangor lok moira, se dangor lok
kute cogi dek moira, kon dangi nika.....

2. Miscellaneous

kaia ku: i randaili camfa tulaili
golek jii roila gini jirki nacaili
ai lo lo loi sa.....
ai ai bolusu koile kopaisu
banaluga gini dele bolbi bolusu
ai lo lo loisa koile kopaisa
banakodi gini dele bolbi bolusa.....

Proverbs, aphorisms and banter

titir upre purani-tor kata mui jani
[I know what you say, it is only to fill in more and more]

jotir motir potir penḍa-gor juḍike manḍia onḍa
[A bunch of useless leaves ! Millet-pudding for the son-in-law who lives
in the father-in-laws house].

dukor upre jenna
[To hit one who is already hurt]

bauke pand osi
[To set trap to catch the wind]

tili upre purani-joi dela darani
[To fill in more into a filled up thing is to flare up the fire]

langri munḍe anḍi tebe nai
[The pot never sets on a bald head]

tor boron ke toke
[Your complexion is yours.]

amoi mui ke gonot banḍa
[Like wife like husband]

anḍi upre teḍga
[Disorderly stacking of pots is no good]

tor katake-mor manḍia jatake
[To your words-my millet mill-stone !]

mola roce dela goce-take aka nau ace
[Although he died of hanging on a tree, he left a name indeed]

cāti ale mōci ale sunbai
[Even the ants and flies would listen]

kata dei kata jikla para-kaiba bāṭae duli bicla para
[To break a promise is to throw dust into the eating bowl]

munḍke bijai kurake kai ḍor ?
[After drenching the head why care to protect the heels]

kaḷla aṣṭi mute nai
[He (miser) does not even urinates on a wounded finger]

joi capla para kata
[His words hurt like fire]

- piti kara cekaibi
[I shall bake your back in the sun (to drag to village-court)]
- sunu gagte moci bosaila
[He set flies on a spotless body]
- cogte nebake lerake-bilai mua turake
[The squint-eyed helps the cat-eyed dwarf to climb up]
- sujahe sutli bunsu
[You are making a rope for the needle]
- tar dāya-mor kōya
[I am at his mercy]
- sale pot roile to:tar-gore lok roile anḡi to:tar
[If there are cows there will be sound in the shed, if there are persons there will be sound in the cooking pots.]
- aisu jaisu-enor nai tenor nai moke kōisu
[You come and go, you have nothing to talk about but to growl at me]
- got aile gunḡ nai-manḡru sijaile dāt nai
[When the guests come we don't have flour, if we prepare a cake they don't have teeth.]
- sapke mari dui ḡan-musake ḡangek
[Strike the serpent twice and the mouse only once]
- doni morod boni.
[The wealthy one is the strong one]
- paḡa kuḡiai bosi roibi bag beli kau boli
[Should I sit in a broken house awaiting a tiger to come and devour me]
- culi nai rāda-duaḡe goḡa bāda
[There is no oven for cooking, but a horse is maintained nevertheless]
- ḡongre ar bag no oy, munḡe ar ukni no oy
[Will there be no tigers in forest and lice in hair]
- cei gurgur bo:si kaḡa-boro lok-ke bor bata
[The lion's share is always for the rich people]
- caike dekai buike marle oisi ?
[To strike at a shadow is but to hit on the ground]
- am kai taku joḡla
[To offer the stone after eating the mango]
- musa potai lej kaisi
[To eat the tail of a roasted rabbit]

cutake gur podna

[The parched rice needs to be punched with molasses]

ate dei kane koibar tebe oisi-sutake sutli lomaile oisi

[With an offering in hand speak into the ear, as for lengthening the thread
unwind the rope].

metake dekai barke koisu.

[It is not proper to point at the posts while talking to the fence]

botor panike potor cata

[The leaf-umbrella is good for only drizzles]

desia olu-baie qulu

[The innocent natives cling to the soil]

ila dari ar kalbake kai qor ?

[With sickle in hand why be afraid to reap]

tipe ron bunde burusa, seila serenda kanda

[Whose tip is red and root is flappy, that is the best tuber]

sisir panike musri sije.

[For crisp cooking little water is best]

gare roi sin dekai podai moli mangsi

[Inside the river it exhibits its prowess, but parys for mercy when out of it]

tuti barni roisi sina, jalia barni roisi ki ?

[A blunt broom shall remain while a flowery one is weathered]

cai nai bai nai

[He does not have land even for the shadow]

mujaia bag sina dari kaisi, kandia bag kaisi ki ?

[A growling tiger does not bite.]

takla karake munje marla para

[It is like hitting on the head of a tired hare]

baji sagke kutnai kaile sina, jiki kaile oisi ?

[One should not pull out the leafy-vegetables but pick up only the leaves]

tor mone ki mor kane ki

[When you think in your mind it rings in my ears]

sunake suagi rupake jengna

[Gold is loved while silver despised]

ganke dan-a bon-ke makra.

[A village looks lively with young boys as a forest with monkeys]

ḡokri gale oldi gōes-dan̄i para ḡise

[The old lady is smearing turmeric on her cheeks to appear like a girl]

iti tia tei tia-duṅgiya kōṅḡek dia.

[To stand here and there for begging a bit of tobacco]

kaita kōlu-catu kindrai delu.

[What more you did than churning with a ladle ?]

pitōl mudike niti mājona-sauta gōrōr niti gōjona

[As the brass ornament gets a rubbing everyday so we get a nagging in the richman's house.]

pōnōs pōtōr dōna, nōna kai rela nōbat pōns, bou caḡi rela dōna

[The cup is made of jack-fruit leaf, the brother had a sweet drink, the sister-in-law licked the cup only.]

ciḡa бага lua kamar gōre, ciḡi baḡigala ma-babu gōre.

[The broken iron implements go to the smith, she broke away and went to her parents.]

ōṇḡa muda kapale-sōm̄di aila sakale

[A ball of millet-pudding is in his luck if my friend comes early in the morning]

RIDDLES

Kāca kae kaceli, pacla kae cali

e bakna nō kōile marbi calpaḡi. (sindi-koli)

(The green ones are eaten as whole, the ripe ones are skinned; if you can't tell this riddle I shall give you a slap.—sindi-berry)

baḡ tia oi rōisi, pōō niayō kōrsi. (pipōl)

(Father is standing, sons are judging.—Banyan tree)

guru tia ei rōisi, sisō buli aisi. (biḡom)

(Preceptor is standing, disciple is roaming.—Ant-hill)

je je baṅra patale gara, e bōnōstōre ke dōnu dara. (salim)

(Who in this forest lives in a hole and is armed with bow.
—Percupine.)

ji cabri, ma sundri. (cikni)

(Daughter is irritating, mother is fair—A type of grass.)

aṡ nōila mams (sindi-kira / taḡ-gobōnda)

(Which meat is boneless—A kind of worm)

gōḡek ḡokri pūtek luga. (ḡsun)

(Which old-lady has several clothings.—Garlic)

goteḱ ʔəkri antri caribetti mutsi. (niula-pani)

(Which old-lady urinates all around the house. —Rain water from the eaves)

kub,i bala, paḱe telu. (ila)

(Which hunch-back bear pushes away winter.—Sickle)

bakna to bakna, lua gu cakna. (nun)

(What a riddle, the iron feces is for taste. —Salt.)

pani ʔəbʔəba manḱek joba

tei pul pufe kerek soba. (dip)

(In a pool with knee-deep mud and water when the flower blooms that looks very nice.—Lamp)

suta para ləmsi, muta para bə-si. (a)

(What stretches like thread and sits like jar.—Market)

sika bəḱe kesi binda bəḱe kesi

gote munḱai bandi ace bar munḱ məisi. (anḱi)

(Twelve buffaloes are tied to one pole.—Pots carried by a carrying staff)

bəḱəḱ gəḱe bəḱəḱ bəsailli

nun nəite puḱga bəsailli. (ḱim)

(I set a fishing trap on the water way, I roasted in a leaf-cup without salt. —Egg)

cam tumai puraili, bəḱs buḱai ʔulaili. (təi)

(I kept the skin inside a gourd-case and slept in the bamboo bushes.—Mat made of bamboo strips)

tinta mənus ke gote goḱ. (semli pəḱəḱ)

(One leg only to three persons.—Silk-cotton leaf)

dəs goḱ dəs nəyon pəḱ munḱ tar cari jibən. (məla mənus)

(Which man has ten legs, ten eyes, five heads and four lives.—Dead body carried by four persons).

asilu tu dəsəḱəḱ bəsiḱu kəḱe

tini muk dəs goḱ deḱilu ki bəḱe. (kəsiḱa ə)

(So you came Dasarath and sat on bed; did you see that with three faces and ten legs on the way. —Plough)

səḱg panike pəḱ o,si. (səḱp)

(To set trap for the water from heaven.—Salap-wine)

kəḱlinki rajar məisi, siḱ darle dud deisi. (səḱp)

(The buffalo of the king of Kalki age gives milk if caught at the horns.—Salap-wine)

uk lagai lagai lingsaisi

t'bil deki deki puraisi. (mali g'atba)

(He first straightens up with saliva, then finds out the hole to insert.—
Making garland of beads).

kolka podae cilpa nace. (jib)

(A slice of a thing that dances between the cliffs.—Tongue)

gotek maijike tinta cutat. (culi)

(Which lady has three buttocks.—Oven)

upre cikna bitre kita. (dumri)

(What looks nice outwardly though the inside is rotten.
—A kind of fruit called Dumri).

gotek lok gulai rati deksi. (jon)

(Who is the man that keeps looking throughout the night.—Moon)

pala bosi rōisi, ma kindōisi. (kumar cōk)

(The child is sitting while the mother is moving around.—The potter's
wheel).

qengi maijike singe dud. (sōlōp).

(The tall lady has milk in the horns.—Salap tree)

gotek maiji kōte lok-ke tia kōrsi. (ba.)

(A single lady keeps twenty men stand by.—Fencing).

lji ace mōji, nai jiki rople jē nai. (cati)

(What has got stem but not seed and it does not live if transplanted.
—Mushroom).

gotek maiji atke naisi. (ba'ni)

(Which lady is adorned by hand.—Broom)

bund rotka pul cōtka kaile rōso, mōn-ke aō

gōc pobota pōtōr lōnta kaile rōso, mōn-ke aō (dungiya)

(Whose bush is red, flowers are flat, when eaten satiates the soul.—
Tobacco).

sōsisena sōrōbena, mōji kai cōpa buna. (mōdur kanda)

(Eat the kernel, sow the skin.—A kind of sweet root)

upre cata para, tōle muta para. (saru kanda)

(What has a top like an umbrella and a bottom like a pot.—A kind of
tuber called Saru).

rōkōtōre tōlmōla nōyōnōre kōla

epara sundōri bōne jatō kōla. (gunjōr mali)

(With such blood-red complexion and deep black eyes, who created this
beauty in the forest.—

pipol potōr sōlsōle, jilki dāṭṭi gōc tōle. (mōric)

(Bunyan leaves shiver in the breeze, the dazzling damsel is there under the tree.—Chilli).

raji purti buli aili, bankti gagoṛ caṭi aili. (koj)

(I wandered throughout the world and left crooked marks of the body.—Foot-prints).

munḍ nōila raja, sōk nōila mōntri

dud nōila gai, goṛ nōila gouṛ

āki nōila deksuki.

(Headless king—Crab; throatless minister—Turtle; milkless cow—Frog; legless cow-herd—Snake; eyeless person—Leech)

at guṇḍica mōṇḍol sap goḍke aṛgoṛa nai

kaike gouṛ goṛani kōlus kōṇḍek gobōr nai. (at)

(The snake encircled the tree but left no stain. Oh, cow-herd, you assembled your cows here but not a bit of dung is found.—Mar ket)

iṛṭa nini cōṛei palkaṭi bōse

palkaṭi bungī gale patale ḍōsō. (ṛs panī)

(The little bird sits on the tender stems of grass, when the stem is broken it falls down on earth.—Dewdrop).

sōru sōru cāli ākarila maṭi

sōṛḡpuriya bān marile bōka jibō paṭi. (bōsa panī)

(The tiny little ants scooped out earth, when the skydwellers shoot even Lanka gets ruined.—Rain shower).

sō sō sagōr bali

kaliya goṛake bānkōre ṭani. (cata)

(The black horse is to be pulled from a side.—Umbrella)

sōpur suta goḷo mukuta cecle bōkōl nai

tāṇḍe kaidēle rōs bōi jibō, sōsare se pōl nai. (kara pakna)

(What is that heavenly fruit which has very thin veins, no roughage or rind and looks like a pearl full of juice —Hail Stone).

gōc ḍeg ḍeg potōr sōru

tar pila jila bānkṭi geru. (tentli)

(Trees are big, leaves are small, their childrens are hunch-backed dwarfs.—Tamarind).

ōṛo ṛṭ potōr bij bāsi tenta

sūnar makuṭ rūpai ḍenṭa. (kōḍli)

(Whose leaves are large, sproutings are like spears, the head-dress is made of gold and the handle is of silver.—Plantain).

iri iri kanja kodomari bas

e bakna nō koile cō cō mas. (ponos)

(What smells so nice though its body is thorny ; if you can not tell this riddle serve me for six months.—Jack Fruit.)

iri gofa nini cōrei dua etek pei

kai jaisu nini cōrei rajagor bet. (guli)

(So small is the bird its belly is like a spoon. Where do you go bird, to hunt for the king.—Catrige. Bullet.)

utna gor dantri pinḍa

mōnus potri maiji ḡinḡa. (parua)

(In the up-turned house which has uneven veranda, the male lives like a pregnant lady and the female like a man. —Dove)

kata koi koi rōkōt kaisi. (bursunḡi)

(Who drinks our blood while talking.—Dragon fly).

iri iri dabri, pul pute kabri. (parka)

(Little little things like flowers.—Coins).

joṛek ḡl goṛek sōk.

(Two bullocks with one neck.—Bellows)

ṛku ḡakra gōrōbe dōt. (dādōr)

(Which old man has teeth in the abdomen.—Drum shaped fishing trap)

aī la goṛ nōṭa manḡi, jal pakai ace cōṭua maji. (paī māḡi)

(The fisher-man who has set the net has eight legs and nine knees.—Spider).

ḡen lejiya gōrenja, pani bitre munḡ gunja. (kōsira ḡor)

(What is that long-tailed thing that dips face into water. Rope used for pulling water from well.)

aṭe gali bate gali, bate betli dan

sobu jōntuke joṛek joṛek kan,se jōntuke goṛek kan. (nōli)

(I roamed about and picked up some paddy. Each animal has two ears but one has only one. —Gun).

rōn rōn ḡis-si, līn līn-te pōs-si. (mōric)

(What looks colourful but when enters, burns the inside. —Chilli)

at muṭla gunḡui cuṭla, marte marla utte uṭla. (gumra)

(Hammering and plugging with hand he went on beating and scolding.—A kind of drum).

uṛ baṛ kōri odraila dui ate dari jul-la. (cuna baṭba pakna)

(He first laid that flat on the ground, then holding with both the hands began to swing. —Grinding stone).

tikra ðægge rabon guṣa

rangai an re jagannath buṣa. (pania sange ukni dekha)

(In the bushy mountain there is the vulture's nest, oh old Jagannath, you drive them out. -Combing for lice.)

bok bosi ace daṭi ke daṭi ,bakni bosi ace eka

e bakna jebe na kaile lagi cā koṣi tākka. (dāt ar jib)

(The egrets are sitting in a row, the she-egret is alone if you don't tell this riddle, pay six crores to me. -Teeth and tongue)

rōṭ tōṭki uṭol boti ognir munḍe paṭ

e bakna na kaile barik ganḍi caṭ. (rabon)

(The gullet is red like a bright light, head is fiery with silken tuft; if you don't tell this riddle lick the barber's body.-Vulture.)

rōn rōn ta buṭia ta

ṭi ke caṭi pani ke caṭi sōb ke ulia ta (biṣam)

(The dwarf fellow is red in colour. Except fire and water that does not care anyone else.-Ant-hill.)

sikar upre sikkli, gugur munḍe sād

kōsar upre narin boti, jiba purus ke bād. (Mod rādha)

(In the complex trap with knots and joints, check the passage of the outgoing man.—Liquor distillation.)

kōṣ kōṣi gaṭ bans buṭa aṭ. (cīṭki)

[The current is strong; whose bones are like bamboo bushes—Grass hooper.]

lepṣu kuja kōṣi maṭi, tin-ta tirkī cā ta āki.(ṭi bōḷad)

(The hunch-back is preparing soil; which has got three buttocks and six eyes,—A man and plough.

gai pakaila aṭ, aṭ pakaila baci. (ḍim)

(The cow delivered only bones and from the bones a baby was born. —Egg.)

ok ðægge bak mōla, suai ðægge bas kōla. (pāṇas)

[The egret died in a far off forest, but it smelt in Suai forest.—Jack-fruit.]

Kolin rajir sikkli, dari mari kōri jikkli. (singani)

[There is a hook of the king of Kalinga which I pressed and pulled.—Drawing mucus from nose.]

nake pani kaisi, goṭe punḍsi. (bus)

[What drinks water through nose and inhales through leg.—Bus.]

poṭaila kākṭa goce cōṣi. (ṭangiṃ)

[The roasted crab climbs the tree.—Axe.]

siri pərbəte bicli liya, beji kaiba lok-ke dekai dia. (tara)

[I scattered parched rice on the mountain, showed them to pick up and eat.
Stars.]

snan bəjən eka. (jamila)

[Whose bathing and dining is done simultaneously. [A bird]

ek goṣiya paik, munḍ noila naik. (Cata, kami)

[Who are the single-legged soldier and headless leader.—Umbrella and shirt.]

pila bele cakna, bəṣ ele tekna. (bans)

[What is tansteful in its infancy and gives support in its youth.—Bamboo.]

dobla kukuta lebri kan, kan-ke dari jiki an. (mula)

[The white cock has hanging ears, pull it out by catching the ears.—Redish.]

agi bosla jitra munḍa, bitre posla lenḍa. (mula)

[The fellow having rough hair sat to defecate and the feces went below under ground.—Redish.]

eti rə re tura pila, mui jibi kosek duri. (gopena)

[You orphan boy, stay here, I shall go miles far.—Slingshot]

kanangi gāor godbouni munḍe rən pat

ali juli jaisi ace coud kosəṣ bat. (kulur)

[The Gadba girl of kanangi village has red cloth on her head, she is walking in a swinging style the fourteen mile road.—A bird/garudō]

jiba səgəṣ jaiti rəisi, gorke kundra potti rəisi. (gaṣ)

[While the moving cart moves on each house gets its share.—River.]

aite capəṣe, jaite capəṣe. (kapat)

[A slap to go another to come.—Door.]

mutək rāṣi kaisi, ar upre deksi. (kəṣki)

[What scoops out a handful and eats, then looks upward.—Spade]

tura pila leje ḍor, jiki tani oṣ mər. (biṣi)

[The orphan is tied at the tail, It dies of being pulled and puffed. Biṣi/a smoke]

dei oisi, beti noisi. (joti lekba)

[You can give but can not pick up.—Wall painting.]

Kənangi gāor məisi, singe cara dari kaisi. (kākta)

[The buffaloes of kanangi village catch and eat the prey with their horns.
—Crab.]

kanangi gāor mēisi, sin darle me kēsi. (bans kōṛṇi)

[The buffalo of kanangi village cries out if caught at the horn.—Bamboo shoot.]

boci rōile goṭe nāṁ, mōri gale sōṭa nāṁ. (bans)

[What is known by one name when alive and by hundred names when dead.—Bamboo]

mōnus nōe ki pōki nōe, dui goṭ kīe. (cycle)

[Who being neither a human-being nor a bird is a bi-ped.—Bi-cycle.]

ai go apa, tuṭai cōpa, mōlas tōme, jīlu ame. (sap ar kati)

[Oh sister, you are merely the skin as you died so we lived.—The snake speaks to its skin]

pōdaraji gōḍbonike anta cari betti jēṭ
gōṭe gōṭe jēṭ ke sōe sōe mōṭ. (pōṭoi gōc)

[The Gadba women of the plains have matted lock of hair around the waist and each lock has hundreds of knots.—A kind of tree.]

Ere re ek gotiya, dui gotiya kene gala

cari gotiya ke cari dei kōṛi dōs gotiyake kōsbake gala.

[Oh one-legged, where is that two-legged fellow ?
Leaving the four-legged one he has gone to the ten-legged.
—Tiger asks umbrella about the farmer with plough.]

DESIA

A TRIBAL ORIYA DIALECT

**SECTION-III
DICTIONARY**

The Desia Lexical List contains 3000 entries, including the basic forms and their derivatives. In the Appendix names of some unidentified flora and fauna and some tag-words have been listed.

These items have been sorted out mainly from the body of the compiled Desia-Texts. Other, non-textual, items were collected in the course of filling up various standard lexical-lists (such as H. A. Gleason's Tentative Gloss List, 1939, Revised Munda Lexical List by David L. Stampe, 1963) and from random conversation and elicitation in the field.

The notes given at the end of the entries contain suggestions regarding the possible derivational origin and sources of borrowing and cognate forms from other languages and dialects for facilitating further comparative analyses. The following books and materials have been used to prepare these notes.

- A Comparative Dictionary of the Indo-Aryan Languages

R. L. Turner, London, 1962-66.

(Cognates from Indo-Aryan languages have been collected from this source. The hypothetical base-words have been noted with a view to suggesting an Aryan background for the Desia items.)

- A Comparative and Etymological Dictionary of the Nepali Language,

R. L. Turner, London, 1931.

Desinamansala-Hemachandra, Ed. Pischel.

- A Dravidian Etymological Dictionary.

T. Burrow and M. B. Emeneau, London, 1961.

Sora-English Dictionary.

G. V. Ramamurti, Madras, 1938.

Field Notes on Nahali.

S. Bhattacharya, Indian Linguistics, Vol. 17, 1957.

Chattisgarhi, Halbi, Bhatia Bolion ka Bhasavaigyanika.

Adhyayana. Dr. Bhalchandra Rao Telang, Bombay, 1966.

Kudali.

A. M. Ghatage, Poona, 1965.

The Parji Language.

T. Burrow and S. Bhattacharya, Hertford, 1953.

Phonology of Parji. (Pre-Publication Draft.)

Nancy Chitick and Beth Morton, Summer Institute of Linguistics, Poona.

Segmental Phonemic Analysis of Halbi dialect. (Pre-Publication Draft)

Miss Betsy Schuyler and Miss Fran Woods

Summer Institute of Linguistics, Poona.

Segmental Phonemic Analysis of a Tribal Dialect of Oriya.
(Pre-Publication Draft)

Alice Davis and Judy Eslick

Summer Institute of Linguistics, Poona.

Purnachandra Oriya Bhasakosa. (7 Vols.)

G. C. Prabhara, Cuttack, 1931—40.

Sambalpuri Dictionary. (Manuscript)

Dr. K. B. Tripathi, Cuttack.

(Oriya dialectal words have been collected from the above two works.)

Explanation of Signs and Abbreviations.

<	derived from
>	becomes
/	alternate (Phonemic)
/	alternate (Morphemic)
?	doubtful
*	hypothetical
cp.	comparable
opp.	opposite
A. E.	Alice Davis and Judy Eslick, op. cit.
Arb.	Arabic
Ar. D.	Comparative Dictionary of Indo-Aryan Langs. op. cit.
Beng.	Bengali
Bh.	Bhatrī
Ch. G.	Chattisgarhi
DNM.	Desinamamala, op. cit.
Dr.	Dravidian
Dr. D.	Etymological Dictionary of Dr. Langs.; op. cit.
Guj.	Gujarati
H.	Hindi
Hal.	Halbi
Kan.	Kannaja (Kanarese)
Mar.	Marathi
Mal.	Malayalam
Mth.	Maithili
N.	Nepali
N. D.	Nepali Dictionary, Turner.; op. cit.
Pers.	Persian
Punj.	Punjabi
Pkt.	Prakrit
POB.	Purnachandra Oriya Bhasakosa, op. cit.
Sind.	Sindhi
Skt.	Sanskrit
T.	Tamil
Tel.	Telugu
O.	Oriya
S. O.	Southern Oriya
W. O.	Western Oriya

oio	other	onyo
oera	circular cushion for placing pots	W. O. oira; Ar. D. oghero-circle.
ok—	to be jealous	S. O. onko-guilt, fault, crime Tel. onkokaqu-quarrelsome;
oki-gen- oku-lak oki	to bear jealousy jealous man	Kharial-hok-envy, jealousy
oki-ka;— oki-lagai— okar	to vomit by inserting finger, to dig out (with the hand	Ta. onka-to open mouth, gape. Ar. D. utkiroti Pk. ukkorai- digs out; Ta. okar-to dig, ex- cavate; Bh. okar; S.O. tendency of vomiting.
og—	to push into	DNM. ogghobo-to fill; S. O. ongulai-to thrust finger
ogol—	to be in excess, surplus	W. O. to remain over; Kan. ogglo; Tel. oggolomu.
ogte jii—	to live alone independently	cp. aag-vanity; aagua-selfish obstinate
oja	habit	
otok—	to detain	Ta. oipipu-obstruction; Ar. D. oikok—
ota	greasy, gummy	Ar. D. oihə
oji	border	Ar. D. opovrito—oti (Guj. Sind) lap of dhoti, tucked up part of cloth; Ta. oji-to flap, twitch; POB. pocket improvised from the folds of garment.
oji	lower lip	W.O; oth
otro	eighteen	
oqor—	to roar	Ar. D. aroiti-shrieks Pk. aradi-cries out; O. oqor boqor —incoherent talk.
oqua ji-ba	bullocks to go after cows for mating	W. O. hōrua
o'ogga	pickles, seasoned mango, neem	Tulu. o'oggayi-akin of pickle; Kan. oge-to season
o'iai—	to incline to a side	Ar. D. anōmōti-bends down; O. o'iai—

o tu	cave, hideout	Tel. oḍḍu-a screen, anything that affords concealment; cp. Saora- oṭak, Munda-oṭa, Korku-ura-house; POB. oṭa-a place where beasts stay.
oṭu	small winepot	Ar. D. adhōko; O. oṭa-a pot for measuring corn or liquid.
oṭkōliya	inconvenient place	W. O. oṭkōliya
oṇḍa	pudding made of millet powder	Tulu. oḍḍye-pudding, a cake.
oṭōra	poker	W. O.
oṭguna		
-dar,-lek	to prop up (living beings)	Ar. D. oṇṭōḡaga-lower intestine O. oṇṭōḡa
oḍ	half	oḍhō
oḍ—	to fetch water from a flowing or falling source.	
oḍ—	to refrain from	O. roḍh,-oḍhira — oḇoruddhō
oḍi oiba	to be impatient	oḍhira; O. oḍhi-mental agony
oḍik	more	
oḍua	crippled leg	oḍhō
oṇa	cow's udder	Ar. D. prasnōva; O. pona.
oṇiar-kar,-oi	to torture	hōira?
oṇu	baboon	hōnu
main-oṇu	entellus	
oṇek	many	
-mōstur	various	
oṇka	ladle (made of gourd for serving pe)	Tel. oḇoka; W.O.; Skt. oḥḥōko
oṇ—	to admit guilt	S.O. to confess one's guilt; O. up-to besmear Ar.D. opp—
oḇujan	disobedient	
oḇka	whole, all, unmixed	W. O. oḇga; Halbi. oḇge—only; Mar.oḇgha—whole oḇighna, oḇikrō
oḇyas lok	favourite	
oḇoṭ	contentious enmity	O. oḇoṭ.
oḇurok	unfriendly	
oḇ-	to subside, decrease	O. oḇor,-hōr—
oḇoj	to earn	

oror/odor—	to groan	Mar. oror; Kudali. oror O.koror Ar. D. upororoti
ort	meaning	ortho
-kariya	interpreter	
oruni	deer	O. horeni
orki	large spoon	
orjabali	rainbow	W. O. ardalu
ol—	to shave, lop, scrape	O. olagi-ular Ar. D. ulloloyoti —to draw out, unsheath
ol	plough	O. holb
oliya	ploughman	
ol—pora	Holi festival	
olaj—	to choke	Ar. D. uporudhyate Pk. uasujhodi-obstructs; Pari, ulj-to assemble. W. O. oljhi-to stick, check.
olond	to set (on eggs)	POB. ulund-to wallow on ground; Ar. D. ullunoti ullondoi —olpo
olap	insufficient	
olob-	slow, lazy, late	Ar. D. hul—pierce; O. hula
ban	to stretch limbs	Ar. D. holloti
olsiya	lazy	Skt. loṅhu; Chatigarhi-olho
-oi	to be late	O. uluka; Kharial-holka; Halbi- holk Dr. olb, olukka
ola	firebrand	Ar. D. ologyoti M. I. A. aloggon—adheres to; O. ulugu
olai—	to sway, wag	
olu	light (weight)	holodi horidra
olka/ulki	wave	olondhu—olom dhuma
-aiba	shiver	Ar. D. upodiko Pk. olimbho; Bastar-orma; Halbi-orma.
olgoni	hanging cloth-rack	Ar. D. otosi Pk. olasi
olga	different, separate	homs
olgai-	to separate	
oldi oldiya	yellow	
oldua	soot	
olma	white ant	
olsi	linseed	
as	guizotia abyssinica	
naga	duck	
buti	big size	
	small	

os pani	dew	Ar. D. əvəsyə Pk. osa; W. O. os
osək—		Pk. ussəkə-goes back, ex-
oskai-	to remove	cised; DNM. osəkki-gone
		away; O. uskai-to uproot
		səkai-to move; Ta. osəkku-
		to move; Kol. ucg-to move
		slightly horizontally.
osənka	naked	
osər	heifer	Ar. D. upəsəriya; H. osəri;
		Halbi-osər; DNM. osoro.
oskəi	nasty	cp. O. əskəja
oskəra		Skt. əpəskərə-faeces
osguna	nose ornament	O. guša
osna	eaves of roof	W. O. uchna; Ar. D. əvəsənə-
		slopping place Pali: osanə-
		end; Gondi-wesana-thatch,
		roof.
a-/as-	to come	
ai-		
—paŋ	to yawn, sigh	
ait	care	ayəttə
aiŋəm	wedding presents	
au	steam, vapour	O. hau; Halbi-hap
auj-	to bend, recline	Ar. D. avərjəyoti-turns over
		bends opp. iek-to lift.
auli-	noise	Ar. D. arəvə-cry, howl; O. hauli.
-kər	to roar	
ākər-	to sprout, gape	ənkurə
ak		
-mar	to shout, call	Ar. D. həkkəyoti; O. haka.
akəi	hooked pole	Ar. D. ənkulə-instrument for
		moving the bolt of a door;
		O. ākuti
aka	one load of a kauŋi	Ar. D. əksə-axle, collar-bone.
-māra	one side heavy, un-	
	balanced load.	
ākar	jealousy	
ākriya	jealous	
akal	to wash clothes	O. həkal-
āki	eye	
ākiya	evil-eyed	
kər	to cast the evil eye	
āk-pəša	eye-lid	
milk	to twinkle	

āki-gor	ankle	
akṛa	handle, holder, grip	Kumaoni. ākuṛ-handle of hoe.
ag		
agtu		
agari	first	
agol-	to come in front	
agol-	to hinder, reprimand	O. akot-Ar. D. oṭṭokk-
angua	armfu', things carried	Kan. on-grey, Koda. ongay-
	in one folded hand	palm of the hand.
angra	charcoal	O. ongar
mōsi-aṭṭgra		
anli	finger	
cini-anli	little finger	
ac—	to be, to have	
aj—		
ajai—	to lose, mislay	hr.
aji	to-day	
āi—		
atai—	to coagulate, hold	Skt. oṭṭo-dried; Pkt. oṭṭai-
—kōr	to thicken	to become dry; O. anliba
āla	wrist	onl.-to move
āl	high land	WO. at-veranda, high land;
ājal	land near river side	Ar. D. oṭṭal-watch tower, terrace mound.
ai	eight	
ai-din	week	
ai	market	O. haṭa
aṣa	cover (of book)	Tel. attā
aṣu	attic room, loft under the roof	Skt. oṭṭa; Tel. attuka
aṣu-ṣan	ladder	
aṣṣe	barricade	O. ari Ar. D. adi-row, ridge
āṣi	earthen pot	O. handi
—darani	ceremonial change of pots	
—baurani	bride's return to husband's home after marriage	
ai	bone	O. haṭa
aṣoi	bony, juiceless	
ai-rōs	marrow	
ai	half, semi	ordho; Tel. aṭṭa
ai-bela	afternoon	
aiṭa	a unit of measure	Ar. D. aṭṭhaka
	4 porī = 1 aṭa	

at—	to hinder, ward off
aiki	horizontal, across
aiki dek—	to look sidewis, blink
aiki plicia	Sari, for females
at	hand
atol	to touch, collide
at mali de-	to plaster
at sagia kor-	to wave hand; signal
ata	handle
ata	wife's mother
ati	elephant
ādan	steam
ādar	dark
adi de-	to lend land on share basis
an	cath
an duria oi-	to swear
an	to bring
ani dadi	great grandfather
ani bai	grandfather
antota	gap between the legs
anti/atni	
poia	intestine, viscera
antri	back yard
api-	to throw raising to a height
apa	elder sister
abur	prestige, honour
am	mango
amot	sour
amli	
am poia	mango pickles
ama	grandmother
ame	we
aya	mother
ar/ari	and (conjunctive)
ar-	to fail
arai-	to defeat

Pkt. *adāda*-crosswise — *adāda*
Dr. *adāda*-state of being horizontal
obstruction.

Dr. *atta*, Pkt. *otta*, Ganjam. *ota*.
hosti

Ar. D. *adhmanā*-blowing, puffing;
cp. POB. *udhasi/odhasi*-water
pot on fire for cooking.

ondhokara

ordho

O. *rapa ragnya*, *agnya* Oaths
are taken in the name of king
Kumaoni-an(vow)

Skt. *Antarā*-entail

Ar. D. *ontorā*, Ch. Garhi. *ontori*.

Kudali-*apoi*-to strike-cloth while
washing; Bh. *apot*; Hal. *api*;
Ar. D. *apoti*-flies toward

Ar. D. *oppa*

S. O. *abar*; cp. Arabic-*abru*

Kudali-*amboḍ*; N. *amoḍ*-mango
preserve; Ar. D. *amravorta*-
inspissated mango juice.

cp. Tel. *ama*

Bhtri, Halbi-*aya*

apora/apura

har-

argot/örgot	to pull, drag on ground	W. O. hīrgit-to drag by force
argota	bar, railing for obstruction	S. O. ɔrgola; Ar. D. ɔrgoda
arça-pol	Adam's apple	hōriça phol (myrobalan fruit)
arla	dirty, clumsy, uneasy.	Ar. D. alutitā-agitated, stirred
-kor	to irritate, torture	Ganjām-alra.
aloj	to turn back, squeeze	Pañjī-to be twined round
		W. O. to wave a fan; Ar. D. alo- ḍayoti-stirs, moves.
alam-boji	picnic	Ar. D. alombō alam in many M.I.
alasala		A. meaning help, support.
-oi	to move, not remain station- ary.	
aljal		
-oi	to move, not remain quiet.	
alia		
-oi	to be tired	Arabic-halak
alualad	affectionate	alhado
ale	then, if it is so	O. hele
alki	fragile	cp. halka
ās-	to laugh	O. hos-
asiya	funny	
asua	laughing man	
āsōv-basōr	(family) descendants	ōmsō, bōmsō
asa	hope	
-kōr		
asaṭ	June-July	
asar	bad person, false	opp. susar
āsu	tears	
asul	right, correct	
-sōnge kōr	to do correctly	Arb. ʔsl
asti	property	Skt. ʔsti
aspatal	Hospital	
/e	this	
iṭik	this much	
ili	here	
k	stingy	
t—	to rind peel a fruit	W. O. hīl-to be opened; released; Bh. hīṭay-; Dr. D.-Ta. iṭo-to crack, scoop out, crumble; Tel. eḍaya-to separate.
ī	brick	
īḷa	oven made of brick	W. O. ṭali
īṭi	boundary ridge	Skt. ali; O. hīṭo

ind	to walk	W. O. hind Hal. hīḍ-to wander Ar. D. hindite-moves, wanders
inispeli	Inspector	
ir	fibre, pith of wood	Dr. D-Ta. ir-rib of palm, Mal. mid-rib of palm leaf W. O. ari-sting of insects. Bh. (hōri hōri-green)
iri iri	small	
ila	sickle	Bastar-ira; DNM. illo; Dr. illa; Nahali, Saora. ira-to cut with sickle; Ar. D. ili-a kind of weapon short sword; Mar-ila-curved instrument; Kui-ir to cut grass; Sa, Mu, Ho-ir-to-reap
isa		
-kor	to envy	
isai	envious person	
isliya	envious	
isal—	to envy	
isa-dugra	jealous	
-tuṭunga	envious	
istu		
-kor	to worship, honour	isto
sturi	an iron (for pressing clothings)	O. istri.
ua	Dillenia Speciosa	Ar. D. uddalakṣ, bōhubaro.
uari koti	compound wall	Ar. D. apaghātayoti-covers Pk. ohaḍia-; O. uhaṛ-to screen.
uas-adar	dark half of month	omabasya
uki -	to boil (intr.)	Pkt. ukkoḷo - heat utkoloti ; Dr. D.-Kan. ugo, Tel. ukko - steam, vapour.
ukal-	to vomit	Ar. D. —utkal okk -
ukni	louse	utkuṭo
ugs-	to sprout	O. uguiba-to rise up with force udgomṇ.
ugsi ai-	to pull oneself up	(as in climbing)
ugat-	to open, uncover	Skt. udghaṭṇo ; DNM. uggo ;
ugura	uncovered	Kudali-ugat
-lōṇḍa	insolent	
uc	high	
ucai-	to lift up	Ar. D. udānēti - raises

uck-	to get up, spring up	W. O. ukciba - to suspend ;
ucki mār-	to commit suicide by hanging	Hal. usək ; Parji. ucik - to swing.
ucka	excess (in cost)	
ucki	hiccup	Hal. hucki ; Kudali - ucki.
ucəb	festivity	
-kər	to rejoice	
ucol	to overflow, spill over	uccholano
ucal-	to vomit	Ar. D. ucchordoti - vomits
ucali oi-	to agitate, be excited	
ocl-	to skin (e. g. fruits)	Ar. D. uccatyote - separated from, uccadyoti - undress, uncover. ucar - to skin ; Hal. ucl- to peel off outside.
ucl-	to bounce, strew with force, spill over violently	
ucal		
-kər	to rejoice	
-lag	to be excited	
ucar-	to carry a baby	cp. Parji. ucal - cradle
-uol	bright, light	
uja	right	Ar. D. rja - straight Mar. ujva-
-fena	right arm	right hand, Kudali. uj
ujar-	to remove thatching-to display, pour out	Pkt. ogharia - thrown asided Mth. oghrab - to be dishavell-disorder ; ujjotati uprooted, laid waste.
ujr-		
ujrai-	to repair	obojjholoyoti - shines ; Hal. ujr - to clean.
ut-	to rise, get up	
utai-	to lift, wake up	
uti jiba	to disappear	
utk-	to uproot, dig out buried things	utkhatō
utan	boil	Ar. D. utsthanō - act of rising Mar. uthanu - tumour ; Hal. upkan.
ut-		
urniya	to fly	
ual-	flying	
	to blow in the wind (turns)	

uṭ-	to scold, rebuke	W. O. huṭ -; Khariāl. hur -; Balangir hurdiba - to quarrel; Skt. huṣṭakka - drunken man.
uṭp-	to threaten	
uṇḍ-	to grope for	Ar. D. adhuṇḍh - search for
uṇḍi	mound identified as a deity	DNM. uṇḍobn-a heap, collection; w. o., huṇi - hillock; Dr. D.- Kan. uṇḍi Tel. uṇḍi - ridge in field, steep bank.
	nisani uṇḍi	
ut-	to overflow	Ar. D. utto - wet. O; oto - dampness;
uti pṛṭ- utla		Ass-ut - to flood uttalo
utk-	to jump, to be restless	O. utkaiba - to jump
uta-	to turn over	uttaṭṇo
utṛ -kṛ	reply to retort, respond	
utr- utrai- utṛti	to alight to bring down sloping, alighting	utṛṇṇo
utur-tuliya	impatient, excited person	O. utaliya
utna-	lying flat on back	Ar. D. uttano; Hal. utena; ut-inverse
uda	you take (exclamatory verb)	
ud-	to rise, come up	udṛyo
udba mas	next month	
udian baḥ	East	Ch. garhi. udṛi.
udk- udki jiba	to spring upward	Ar. D. udḡṇṇoti - rises
udl-	to cross over (hurdles) to leap	Ar. D. uddalḡṇṇoti - bursts, tears uddhvalḡ Mar. udhali - leap, spring.
udli jiba		
udlai piṣ-		
udliya -ne	elopement to elope	Pkt. uddalḡi / liyo-snatches away uddhvalṭi.
udan-	to stretch, to straighten up a crooked thing	Ar. D. uddhano -act of eject O. uchiba.

udar		
-de	to lend	Ar. D. uddharayoti - raises
udari lok	borrower	
udriya		
udas	calm and quiet	
una	less	
-kar	to decrease	
unis	nineteen	
unu	other	onyo
upk-	to dip up to float	cp. Parji. upk - to emerge utplobono ; W. O. upliba
upka boji	feast, free of payment	
upr-	to spatter, sprinkle	utpatono
upor	up, above	
upas	fasting	
ubr-	to be excess	Ar. D. ubbor-swell, urvoro left over, surplus ; DNM. - ubburo Skt. udbritto ; also in Ch. garhi, N.
um-	to be ripe	
umai-	to ripen by storing in hot place	Ar. D. Usmayote : Ass. umai- to sit on egg ; B. umano - to shimmer
umbi jiba	to rot	Hal. umawa - cause to ripen
umbai	brazier, movable oven	usmayito
umar-	cow to low	Ar. D. humbharovo ; Khariol - humar -
uri-	to skin, strip off to snatch away	Ar. D. ulloloti Pkt. ullalei ; O. ular - ; Ta. uri - to peel , strip off.
urkuta	litter rubbish, a ghost who catches children	DNM. ukkurogo-a heap of sweepings, W. O. urkula
ursul-	to skin	Parji. urc-to skim off, to scrape; Ch. garhi. usole ut+cholli.
ult	to turn	Pkt. ullotito-overturned
ulfa	opposite	
uld-	to unload	Ar. D. udricyote O. ulod, H. ulocna-to pour out.

uls-	to shiver, horripilate
ulsu-pamra	fearsome person
ulal	flame, hot blast, vapour
uli	onion
uli	a spindle

ulu	light weight
ulu ul;	gentle breeze
ulga	loose,
—kor	to separate, loosen

ulag	bare
usl—	to look back

usas	light, easy
------	-------------

usum	warmth
usna	rice from boiled paddy

e	this
e(ek	this big
etek/etki	this much
ene/enek	to this side
ebe	now
ede	here
emot/emti/	like this
emtar	
emon	thes:
ek	one
ekla	alone
ekja	alone
eka	alike
ek-ja-maru	unsocial fellow

egar	eleven
ej-	to remember

eđu	head (chief)
et—	to remember
etu kor—	to remember
etu buř-	to forget

ullalo	
Dr. ulli-garlic,	
Ar. D. hugoti-rolls; W. O.	
(spindle shaped as onion)	

cp. POB. hugula-slack, loose.	
Khari-al-hulhuli	
O. hugula	
Ar. D.—ullogyoti-unfasten;	
O. ulagiba.	

ulogno	
DNM uttho/a-turning round,	
uttho/a pottho/a-turning on the	
sides	

ut svaso	Pkt. usasio-fr e
from distress	

usmo	
Ar. D. utsirno.	

Parji. eja-to count numbers	
Khari-al. heja kor-to account	

Ar. D. obhicintyoti; O. het—	
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eri dek- erua	to pry spy	Ar. D. heroti heroka-spy.
ela —kar	to neglect	O. hela bohela
esu	current year	Ar. D. nisamən-in this year; Ch. garhi-esā.
o-/oi-	to be, to become	(copulative)
oc- ocai-	to spread a bed	Ar. D. upocchadōyoti Pkt. oochayōnc; N. ochyar; Mth. ochauna; O. uchaiba.
ocna	bed	Ar. D. accchadōnc-cover for bed; DNM. ucchinōyōn-a bed
oṛ-	to get water from flowing source	Dr. D.-Torukkai-pouring as into mouth, Mal. orukuko-to run down; O. ura-pot tied to date-palm tree for Toddy.
oṛ- pād oṛ-	to set trap	Dr. D-Kota-od. Kan, Tel. oḍḍa- cp. Pali. oddeti-to lay snare
oṛ-	to put on cloth to wear	Pkt. oḍḍhōnc-cloak upobes- tōnc; Ch. garhi-oḍhōn
oṛna	shelf above door lintel	O. alōpa; N. odan-grooved slip along whih shutters or panels run, Ar. D. oḍmordōnc.
odōr-	to fall down, drop down, knock down	T. utir; Kan-udur-to drop off W. O. hodriba-to shriek.
oda	wet	odō Pkt. oddō
or	aerial root hanging down from branches	Ar. D. oḍbhorōte-sinks into O. oḍbō
orsol	Overseer	
oli-	to poke	ullōtōti-turns over
olai-	to hang, suspend	Pkt. oḍhōnc-brought down oḍbhorōte-sinks into.
osō	medicine	ousōdho
osa	August-September	upovaso; O. Bhadrō mas.
osar	broad, wide	Ar. D. oḍosarō-moving aside Pkt. osarō-going away.

kə	to speak, to sing	
kəu-lok	speaker	
kəiru bal	brown, reddish hair	Ar. D. kəsayo, kəpilo; O. kəhəra
kəul	mild, sweet, soft	—koməlo
kəut	funny	—koutuko
kəoya	Cowri shell	—kəpədo—kəbəḍḍi
kəkəṛ	to shrivel up, to be wrinkled, to contract	
kəkəṛi cənḍi	curly hair	Ar. D. kəkə—Sindhi, Lahanda-
kəkra	crippled	kəkra—lightish hair
kəkəl	cough	T. kəkəl—to vomit; Kota-kək-
—jek	to cough	to cough; Parji, Hal. kəkəl
kəkliya/kəkla	who coughs	
kəco	owl	Skt. kousiko; Pkt. kosiyo
kəci	bat	
kəcim mac	turtle	—kəcəḥəpo
kəj	creeping plant	
kəjri	tambourine, flat drum with one side skinned.	
kəjri	date-palm	—kəḥəjuro
kənt		
-kər	to compare	O. kəntiba
kəṭ—	to oppress	
kəti	cruel, greedy, selfish	T. kənti-naughty person; Tel. kəntie-cunning person.
kəṭ kəṭ kər-	to squeak	
kəṭa	paddy given for husking to others	Ar. D. kəṭa-breaking, cutting
kəṭar	threshing floor	T. kəṭa—to thrash, kəṭanāmbenting the husk from-paddy; Tel. kəṭa-grannery; DNM-kəṭtholo-Hal. kəṭhar—kəṭa-garo.
kəṭi	grannery	Ar. D. kəṭiḥ-store room.
kəṭu/kəṭi	bundle of tobacco leaves	T. kəṭu—to tie, gather, kəṭa-bundle. also in Tel.
kər	side	Ar. D. Kəṭi; Kan. kəṭe, side. position of being last; Tel. kəṭe; Parji-kəṭo

kəʈe pasəʈ-	to turn to a side	
kəʈamata -dei bəʈ-	a sitting position	Parji. kalamata-stretching oneself after waking up
kəʈi	white clay	Ar. D. kəʈika—kəʈi-chalk.
kəʈua -kas	dry, tough, hard dry-ploughing	—kəʈu
kəʈki	mattock, hoe, spade	Ar. D. khəʈti—kəʈəʈ; Hal. kəʈki.
kəʈəp	cut out paddy stems	Skt. kəlap—Pkt. kəʈəppa—Mar. Guj. kəʈəp—bundle of plant cut for drying before stacking; Dr. kəʈi a—ppu-miscellaneous mass; Parji-kəʈi pa—thin stick, twig.
—səŋgei—	to keep in row	
kəʈma	pot for warming bathing water	Dr. D. kəʈa, kəʈm—water pot with narrow mouth.
kəʈḍa	paddy husk, barn	Ar. D. Palu-kundəka, Pkt. kundəga.
kəʈḍi	small earthen pot (mainly for oil)	Ar. D. Kəʈəḍa—basket—N. H. kəʈḍi Kudali. khəʈḍi—a measure of corn PO B.a standard measure of 20 seer.
kəʈḍi	bank, coast	Ar. D. skəʈəḍa—bank of river ; O. kəʈḍi—edge of a deep pit ; Hal-kəʈḍi ; B h a t r i-kəʈḍi ; Parji-kuḍi, kəʈḍi ; Sinḍ. kəʈḍi.
kəʈək (+ek)	a portion, little bit	Hal. khəʈək
kəʈi -pakai—	wall to plaster walls	Ar. D. kəʈḥa
kəʈra	loosely woven basket used to cover bullock's face	
kəʈḍ -munḍa	shoulder root of arm	
kəʈka/kəʈra	rough, uneven	Kan. kəʈəḍu—coarse, rough ; Skt. kəʈa ; O. khəʈa.
kəʈru	swallow ground	Ar. D. kəʈəḍa—Bihari. kadra- muddy
kəʈli car məʈni	plantain flat shape round shape	
kəʈ/kən	corner	

kōna	carrying staff	Dr. D.—Mal., Kan, kōna, Tel. kaṇe-bamboo branch, stick; Gondī, kōṇi-arrow; cp. Pali. kōṇyo-spear, lance
kōnia	marriageable girl	—kōnya
kōnua	bug (small)	Ar. D. kunṇ (utkuṇṇ, mōtkuṇṇ) an insect living in cloth; Pashlo-koṇ, kuṇai-tick, louse.
kōṇestī	Constable	
kōpur	elbow joint	Skt. kaphoni; Kudali-kopar; Munda-kurpōṇ.
kōpti	hypocritical, fraudulent	
kōbor	message	Arb.
kōbriya	messenger	
kōm—	to prepare clay by pressing with the feet.	Ar. D. kōmh—Pkt. kummano—wither
kōmj—	to fade, to droop	Ar. D. kōmh-wither—Si., Mar. kōmajni; Hal. kumt- flower to fold up.
kōmōl	blanket	—kōmbol
kōmai—	to shave	Ar. D. -Pkt. kōmmōi-does barber's work.
kōmai—	to earn	—kāmō
kōman dōngar	police reserve forest	—command Ganjam-official tour.
kōman	pillar	Ar. D. skōmbhōṇ-prop pillar —O. khōmaṇ-foot of hill; valley.
kōmela jōmela	savings	—kāmō; jōma (Arb.)
kōmb mul kōmb	trunk, branch main post of house	—skōmbhōṇ
kōya	peg, stump, cut back stalks.	Tel. Naik, Parji-koyya-rod, stalk, stick; Hal-kōya-broom-straw.
kōr— kōru kōri oi—	to do doer to comb	S. W. koriba
kōrōd— kōrda	to fry fried	Ar. D. khōṇ, khōṇṇ

kəɔɔ	to snore, groan, blow nose	
kəɔda mel—		
kəɔɔt	saw	
—kal	to saw	—kəɔɔpəttə
kəɔɔŋi caul	coarse rice	
kəɔɔ	napkin, waist cloth	DNM. kəɔɔɔɔɔi-coarse cloth ;
—mel	to wear napkin	Ar. D. khəndu, khəru
		O. khəndua.
kəɔɔai—	to grate, scoop, gnaw	Ar. D. koroti.
kəɔɔka	wall-niche, coconut shell	Ar. D. kəɔɔka-water vessel
kəɔɔda	whip	korəɔ
kəɔɔpəna	cave, chasm, declivity	Dr. D.-Kan. kappu, Tulu.
		kəɔɔ-pit, hole in the ground;
		Bh. kəɔɔpən.
kəɔɔli	basket (medium size)	Ar. D. kəɔɔoli-cup, Pkt. kəɔɔɔi
kəɔɔsi	dried cowdung	Ar. D. səkəɔɔ-cowdung; Ch.
—cəna	cake	garhi—khəsi —kəɔɔsi; W. O.
		khəsi.
kəɔɔl—		
kelimar—	to chew the cud	Ar. D. kəɔɔlaci-fore arm—Punj.
kal	wrist	H. kəɔɔlaci-wrist, fore arm.
kəɔɔl atiya	man with bent arm	kəɔɔl -curved, crooked
kəɔɔli	fem.	
kəɔɔɔj	liver, heart	ND.-Skt-kəɔɔyakah—Pkt. kəɔɔyə.
kəɔɔla	device for pressing oil (pressed linseed/ put into a bag made of ropes for filtering out oil)	Ar. D. kolhu-macchine for pressing sugarcane and oil seeds
kəɔɔlia	jackal	W. O. kulhia; Hal. kəɔɔlia; Gondi-kəɔɔli; Kui-kəɔɔlia; Mar.
		Bh. kəɔɔlia DNM. kulhiho ;
		Pkt. kolhaya kəɔɔlia-clever.
kəɔɔliśa	rafter	Hal. kəɔɔliśa; Ar. D. kəɔɔliśa-
		skull, head. Nkəɔɔliśa-rafter,
		Punj. framework of a thatched house.
kəɔɔka	ravine, between cliffs.	Dr. D. carakka, cariccal-
		slope, sliding. T. cari-slope.
kəɔɔki	barn, corn-bin	Dr. D. -Kan. kəɔɔki, gəlge etc.

kōta			
pokai	to lay plan for building a house.	Tel. kolōta-measurement.	
kōni	washerman's starch	Ar. D. khōli-oil cake O. khōl-Mar. Khōl-starch.	
kōpai	to tear off (bark)	Ar. D. kōlpyōti-trims, cuts.	
kōs	red	kōsayō	
as kōsriya	semi-ripe		
kōs—	to plough	krō kōrō	
kas-			
mar-			
kasir/kasri—pōda	land for ploughing		
kōsna	plough share	W. O. kōṣṣa krōṣō	
kōsor	gift over a purchase, extra given free,	T. kocuru, Kan., Tel. kōsōru	
kōsor—	to slip, loose footing	Pkt. khōsōi Skt. skhōṣṇa	
kōsa	metal pot	kōmsa-bell metal	
kāsa	chignon, hairknot	O. khosa skosōti	
kōsa	acid, astringent	kōsayō	
kōsu	scabies, dry itch	Pkt. khōsu-itch; Mar. kōsara-dry scab of a wound; khōrju.	
		Dr. D.-Kui. kōsō-itch.	
sōpur kōsu			
kōsli	scale (of fish, snake)	Ar. D. kōnculi, kōnchu-slough, snake's skin.—O. kanculi-bodice	
ka—	to eat, drink, smoke		
kaura	enter		
kaoni	food (subsistence)		
kadi	fooding, food as payment for service		
kai	what	cp. Kudali-kay	
—ke—	for what		
—mat	how much		
—pai, lagi	why		
kaali	cigar	kahalo—drum, musical instr.	
kaila			
—oi—	to be ill	kātōrō Pkt. kayōrō-sickly, timid	
kau	crow	Ar. D. kathōḷa/	
qumba	raven		
kauri	carrying yoke; load	Ar. D. kāmōṭhā-bamboo Pkt. kōvōṭi one who carries a yoke; Ch. garhi.	

kauṭiya	who carries	kəbati	Apv. kəkkaḍia; Hal. kawor, kanbor.
kakh/kak cipa	arm pit		
kakor	cold	Ar. D. kərkərə—ice; O. dew frost	
kākia	crab	kərkəḷə	
poṭsi			
maṇḍia			
rən			
kākri bada	cucumber	Ar. D. kərkəḷə Pkt. kəkkoḷə	
kākia pakna	gravel	kərkərə kākot	
kāgar	thief	Ar. D. kənkərə—vile, bad; kənkalo poor, miserable.	
kag'a	a neck ornament collarbone	Ar. D. khərkəko—shoulder blade	
—aṭ		N. D. khəgalo—distance between tips of middle finger with arms stretched. W. O. necklace	
kāc	bottle	Pkt. kaco—glass, crystal	
kāc—	to wash and clean	Ar. D. kaco—pull, crush, press	
kac—	to kill lice between two finger nails to poke		
kāca	unripe	Ar. D. kəccə—raw, unripe	
—pətriya rən	green		
kacra	sweepings, dirty	Ar. D. kəccərə—rubbish	
kajo	itch	Ar. D. kərcoti—oppresses, hurts;	
—kor	to itch	W. O. khujri khərju	
kaje	(for that) reason, purpose	karyo	
ka|—	to cut		
kaṭa	capable of cutting		
kāla	thorn		
kaṭua	wooden sandal	N. kaṭhua—wooden bowl; O. koṭhau	
kaṭna	wine vessel (gourd)	Ar. D. koṭṭərə O. koṭərə—cup	
kaṭrei	contractor		
kaṭlam	reward, presentation	Tel. kaṭnamu—dowry	
kaṭa	hare	Ar. D. /khərbhəkə N. khərayo	
		Mth. khəreha; W. O. khəra;	
		Singbhum-kheṭia; In O. Bi,	
		H. castrated young buffalo.	

karakuri	twigs	Ar. D. khaṣa khaṣa-straw,
kati		weeds, thin piece of wood; O-khat
kaju bolod	carrier bullock	Ar. D. kaḍḍa-castrated male
kanḍ	arrow	buffalo
kanḍa	sword	Ar. D. single joint of a plant
kata		Ar. D. khaṇḍaka (non-Aryan
katani	story	origin
kati	knife	kothanaka
katr—	to chew, cut into pieces	Ar. D. karta—to trim, clip, slice;
katri	scissors	Bh. Kudali—to cut
katrai—	to crop with scissors	kortari
kad—	to cry, sing, howl, wail	
juri juri		
gun gun		
mur mur		
ak mari		
kado	mud, clay	kardo
—adi	auspicious jar set during	
	marriages rites.	
—mali	residue of molasses in	
	brewing pot.	
kadi	feeding	
kadul	Cajanus indicus	Tel. kandi-pigeon pea
kan	ear	
—de	to eavesdrop	
—gu	earwax	
kana	blind	
kana	perforated, forked branch	T. kan, Tel. kanu-bamboo joint
kani	sideway	korna, kornika
kap	sheath, scabbard	skupo O.khopo
—jiba	to fit, join together	
—de	to patch	Ar. D. korpoṣa-patched garment
kap	one half	Dr. D. kappu, kapa-a lump, one
kapai	door	gulp; Ar. D. kalpo Guj., Mar.—
bangi—	two-fold door	slice.
guia	single door	
kapal	forehead	

kapu	dull	Ar. D. kōbbu-feeble, yielding O. kabu Dr. D.—Tel. kapa- cultivator, rustic. W. O. impolite, rude, toothless.
kapḍu	careless	H. kupāḥ-dunce, ignorant; W. O. kebōra; cp. Tel. kappā.
kapra	potshred	kharpōro
kabar	a stick thrown to knock down fruits	Ar. D. kshep W. O. khōpāḥ
kabaḥ (kam kabar)	Work	Bh. kōbari-servant; W. O. kōbar
kabra (kabra citra)	spotted, striped	Ar. D. kārborā-variegated, spotted
kam	work	
kamai—	to work to earn	kōmōpayoti—kōmai-to earn
kamani lok	labourer	kōminika; Ch. garhi-kōmiya
—kōr	to earn by serving	Kudali, Bh. kōmōy-to earn
kamar	blacksmith	
—mulla	hammer	muṣṭi
kamṣi	split bamboo	kōmōthā-bamboo; O. kamōṣa.
kar / karis	salty	ksharā—kharā-corrosive, alkali; Sinhalese-kōrā-infertile land.
kaiba	to rust	
kara	sunlight	
—cek	to shine	
kara pakna	hail, (stone)	kōrākā; W. O. kōrā
karap	false, vile, bad	Arb.
karji mōl	money lender's bag	Arb. qiriz
karna	canal like gully	(A. E. river bed)
karla jaga	costly place	khōrā
kal	to mix together	Ar. D. kelāyoti-scatters, throws
kalai—	to scald boiling milk	O. khelei—to spread out, strew; Skt. avakāṣkātā-mixing; Dr. kolo-to mix
kalai—	to churn	Ar. khōḥ-shake, kerāyoti O. keleiba-to sift; Dr. D. —Tel/kelanku-to stir
kal	pit, trench	khōḥ
—kun	to dig a grave,	
—mar	to dig (a hole)	

qep	rough, undulating	Ar. D. qhippə
kala	black	
bin kaliya	deep black	
kalamata	to sit cross legged	
kali	tomorrow	
kas	cough	
kāsiya	who coughs	
kas	time or turn of ploughing (ref.kəs)	
kasu	coins	Dr. D. T. kacu, Tel., Mal., Kan-kasu; Coins of less value; Source of 'cash'; cp. Skt. karsa
ki	Interrogative particle	
kial		
—kər	to joke, fondle	Arb. khyal-thought, consideration
kiali	wife's younger sister	
kiksa	tusk	Ar. D. kisku-fore arm
kijai—	to tease, snarl	Ar. D. khiss-snarl, mock; DNM. khajjo-be afflicted
kiŋki	window	Ar. D. khotkkika> khodokki
kiŋa	worm, maggot	kita
kiŋai	worm infected	
pal	yellow coloured	
botər	winged ants	
paŋri	filthy smelling	
bursa	dragons	
utu	water-born	
kindər—	to move around in a circuit	Dr. D.—Gadba, kindər-te revol ve, to put into circular motion
—utaŋi de—	to turn something	
kipri	skull	<khəpəpə
kir kir	to scream	
kirli-ŋk—	rattle, loud sound	W. O. kirlaiba
mara	quarrel	
kiro—		
—oiba	to quarrel	cp. Parji. kir-to scratch
kira	parrot	<kiro
kirŋa	core, pith of split bamboo (pith of 'birŋa')	kəiro kəŋi kirŋa
k rŋi	musical instrument	Dr. D.-T. kitipiti, Tel.giŋiya

kirsa	cheese	W. O., Hal., Ch. garhi-khirsa Ar. D.—ksirṣako.
kil— kilni	to shut door bolt, hook	
kila —caul	wedge, peg unbroken rice	kilōko; O. khilo
kili-ar —gōti	collarbone wrist	Parji. kili-joint; Dr. D. killi Dr. D. kilo-elbow
kui —	to rot, be overripe	W. O., Bh., Hal.-kuhi; N. D. kuhunu kuthyoti-stink.
kui kal	(Water) well	cp. korku, Nahali
kukuṣa —ḍake	cock dawn	
kukunḍa	nit, louse egg	
kukur —para	dog numb	kurkurō. Pkt. kutto
kuc	to tuck in	Ar. D. kucyoti
kuci	crimped or plaited border of cloth	O. kōcha
kuci-kaṣi	key	kuncika
kucial	wicked	N. D. kucōila-ill dressed, kucal- lowdowness; POB. bad conduct
kucni	retail seller	kuḷḷōni-bawd; W. O. khucni
kuṭi/kuṭi —mar	post to nail	Ar. D. kuṭṭa-tree
kuṭ— kuṭni	to pound grain the hole	
kuṭna	the pestle	Hal. kolan
kuta	clitoris	Dr. D. kōta, kui
kuṭum	family, relatives	kuṭumbō
kuṭrunḡa	woodpecker	
kuṭ —mara kōr	wall to bore a hole through a wall, to steal	Hal. khuṭ; Parji-kuḍḍi; Mar. kuḍ Ar. D. kuḍya; kui-kuṭu; Nā-kuḍu
kuṭ	heap, pile	
kuṭai—	to collect, amass	Skt. kuṭa / Kuṭa—heap
kuṭa kura cam	wrinkled skin	
kuṭka	a metal utensil	Ar. D. kuṭa pitcher, kuḍṭo kuḍṭō kuḍḍika—a measure. Dr. D.—Tel. kuḍuka (kuḍu— boiled rice) Kōda. kuḍika—rice pot.

kunḍ	tank, reservoir	Dr. D.—Tel., Kan.-pool Ar. D. kunḍa—water pot.
kunḍai putla	toy	
kutri	she-dog	
kudr—	to separate mixed up things	Dr. D. —Tel. kuduru
kadra	share	POB. kundura—vegetable selle
kudra	raised platform to place jars. pots.	POB. kudiari-mound. dune
kudri a—	to walk in leisurely manner	Skt. kurda—to flee by leaping— khonḍa
kun—	to dig up, bore	kshub O. khob—to ram, poke
kup—	to pierce into	Tel., Gondī, Kui. kuppa—small hillock; DNM. kbumpa—shelter from rain made of grass; Ar. D.—Punj. kupp—stack.
kupa	heap, stack, mound	
kupi	wick-lamp	Ar. D. kupa, kumpo Pkt. kumpiya—leather oil vessel; O. kumpi.
kupli	hillock	Kui-kupa (ref. kupa)
kube	much	O. khub
kubṭa	hunch back, stooping	Ar. D. kubra—humpbacked bull
kumḍa	pumpkin, gourd	kusmanḍa; Beng. kumṭa
car—	white gourd	
kumb	knobs on the upper circumference of oven	
kums—	sores, ulcers—to grow	cp. Dr. kumai—be distressed putrefy
kur	hoof	ks'huṛa
kura	blade, razor	
kurai—	to shave	
kuara	mist, fog	kuhāvṛsa, — kuasa; kuheli.
kurc—	to tuck in, poke	Ar. D. koca thrust, Pierce. dig N. kocanu, W. O. koca- wood splinter
kurcali	the diagonal shaft joining plough with yoke	Dr. D. kurcu—to join (fel).
kuruḍ	ladder for levelling	ploughed field
kurupnas	destruction, deluge	
kurma	manure-heap	Tel. kulṣmu—heap
kul—	to scoop out, to open	

kula	winnowing fan	Ar. D. kulyo, Pali-kullā;
polei—	small size	kulayo—woven texture
kuli	wage	N. D.—Arb. origin
kuliar	labourer	
kulur	eagle	Ar. D. kurōro—osprey; Dr. D.— Parji Konda, Kui. kuluri— crane, heron.
kulkulai—	to gargle	Onomot
kusna	grass scraper	Ar. D. kusi-mattock, spade, etc.
kusru musru	rustling, whisper	
kusi—	to loosen, slacken, untie	Ar. D. khos-slip; N. D. khosel— nu-to peel, rummage.
ke	who	
kerek	how big	
ketek	how much	
kene	where	
kebe	when	
kemot	how	Alt. kemti, kemtar
keul	fisherman	
keks	to throw down from a height, to dash down	
kecua	earthworm	kinculōkō
keja	to barter	Ar. D. kreyo Mar. keje-barter; W. O. kheja—small heaps for sell.
—bik		
kejra	fieldmouse	
tupi	mousetrap	Ar. D. khōṭiyoti—overcomes
kel—	to arrive reach the end to suffice	Mar. khōṭne—to come to a stop. Ch. garhi. khōṭ—durable. O. kheṭiba.
keṭ/kel	play	
keṭ kel—	to play	
kerua	player	
—potar	paying cards	
keṭ	ear of corn, spike	Ar. D. kheto—rice straw, khoto khōṭ; H. keṭa—tender twig, sapling.
—aujai—	to lie down	
keta	stupid, dunce	Ar. D. ketta-child; W. O. kheta
ked—	to drive away, chase, pursue	PKt. kheṭbi—drives off; Parji-hunting.

keda/di	branch	skəndə; Bh. Hal. kheda
kep—	to leap to attack to gulp	Ar. D. kshepyə—to thrown into; O. khepa-gulp, once, a turn
kepai—	to join, fit in	(ref. kap)
kebʻa	cat like stripped animal	Ar. D. kərbuzə—spotted.
kera pani	cheese water	O. cəha
kerex	loincloth	Made from the fibers of kerex tree (ketrunga-Gardenia Lati- folia) calotropis gigantea
kel	game	
keli-kel	Ha-do-do (game)	
kes	plume of hair (as of cocks)	
kesu	tail feathers scarf, wrapper	Ar. D. khesso Sin. khesu-thick cotton cloth, Ganjam-Bed Sheet
koi	where	
køj	footprint	Pkt. khojə
køj—	to track animals	khojəti-tracks, seeks.
kote	a score, twenty	Ar. D. 'man' Austro. as having 20 fingers.
kon	which	
—ti	where	cp. Bh. koni ləgə
kop		
kopai—	to be angry	
kopera	angry man	
gə-cuna, kud	flour	godhumə, O. gəhəmə
gəi	iguana	godhika ; W. O. gue ; O. godhi
gəiʻa	dog-fly, tick	Dr. D.-Kan. gəʻʻa-black-ant ; Tel. gorre cedalu-soldier ant.
gəut	herdsman	
bən gəut	prehistoric humanbeings	
gəgət	to fumble	Ar. D.-Guj., Mar. gəgəʻa-out cry, brawl ; ghəbbəʻa—to be confused.
gəc	tree	
gəci	troupe (of musicians)	
gəjia	sharp, pointed	

gōnta	bell	
gōli	knot, ligament	
gōḍa	pincer	
gōḍi	trunk	
gōḍi-la	sufficient	Ar. D. astōti O. ṇaṭiba
gōṭ	town	Pkt. gōḍḍo-fort
(gōṭ māl)		
gōṭ-	to mould a shape	Ar. D. gōḷho ghōṭa—mould, form.
gōṭṭon	make	
gōṭsa	unit of measure 30 puli	Dr. D.-Kan. gōṭse, Tel. gōrise cp. Pali. kōṭisa.
got	relative, kinsman	Ar. D. gotṭo P., Pkt.-gotto,
gotar	who come on visit	Punj., H.-got
-mel	rites observed to release ancestor's spirit	
goti	debt-servant	DNM. gutti—a bondage
-acōr	man in slavery	
kabaṭ	hired labourer	
gōta	quilt made of rags	kōntha
gōd-	to prick, pierce	Ar. D. godd—to dig Mar. godn-
gōdni	vaccination	to tatoo.
gōd-	to cut	Bhatri-gid.
gōd	fetid	
-kōr	to stink, smell bad	
gula	camphor	
gōdi	hoghouse (also for domestic animals except cattle)	Dr. D. -Tel. gōḍi, kōndi-hole, gap cp. O. kōndhi kōndṛo.
bakra	inner room	
gōdra	ugly person	
gōdra baṭḍa)	male	
(gōdri agri)	female	
gōdlai-	to dissolve, mix with water	Ar. D. gōdd—sediment, mud H., Guj., Mar. gōdi-to become turbid; Hal., Parji. gōḍr-to wallow in mud as pigs, buffaloes; W. O. gundol-turbid.
gōdo	donkey	
bag	hyena	

gōn-	to count	
gōnita kōr-	to make account	
gōba	chignon, stalk	Ar. D. gōrbhā—N. gubho-core H. gubhāb-lumpy.
gōbr-	to disarrange, confuse	Ar. D. —ghōbbor-confused
gōbs-	to abort	<gōrbhōsravō, Sinhalese-gōbsava
gōmōk	sweet smell	cp. N., H. ; Dr. D. gōm, gumō.
gōmat		
-kōr	to make farce, to ridicule	Arb.
gōyil	bison	Ar. D. gōyōṇḍa-rhinocera.
gōr	house	
danḡual	without side roof	
mōuṛ	with „ „	
—būd	to build a house	
gōrnḡa	log of wood	
gōrnḡai—	to trim, cut into pieces	N. geṛnu—to cut into pieces
gōron	eclipse	grōhō ?
gōrōb	pride	
—kō	to boast	
gōl	to churn, pollute	Ar. D. ghobysti-stir together
gōl—	to leak	Ar. D. gōl-drips
gōli/guila	snail (shell, oyster)	Tel gulla, Hal. ghula, Parjī.gulhi WO. ghusli, Bastar-gula.
gōsr—	to slip, to be dragged	Ar. D. ghōrso
gā—	to sing	
gāi	cow	
gāo	scar, ulcer, wound	ghatō
gāo	village	
gā gōr	body	Hal. gaga; W.O. gāgr
gāḡa	billhook	Hal.; Ar. D. gōḡāsi-chopper, cut ting knife, POB. ghagāiba-to cleanse split bamboo.
gāḡa	tinkling bell	ghorghāri-girdle of bells
gāḡri	brass pitcher	gōrgōr, Pkt. gōḡōri
gājol	bangle	Dr. D. Tel.—gājelu-tinkling orna- ments.
gājol mudi	ornaments	
gāja	tender shoot	gōḡō
—mar, lek—	to sprout	

gūja	rooster	Pers.
gaji	scar	Dr. D.—Kan., Tel. gaji-scab, itch
korḍai gaji	itche	
—dar	to have scar	
gāi—	to mix, scorch	gharṣa O. ghoi—
gatu	landing place on a river, mountain	Ar. D. ghotā-quay, ferry
gatual	boatman	
gaḍli	nape of the neck	Ar. D. ghaḍ Pkt. ghaḍ; Dr. D. Gadba, konda. gaḍli-neck; cp. Pers. gordan.
gar	river	Ar. D. gholo-stream, Tirahi. golo-rivulet, Pushai. ghol-river, Mar. ghōḷ-ravine; Also gōḷo-ditch. Sindhi. ghar-dry river course.
gaṭ—	to bury, fix	Ar. D. gōḍ gar-dig, bury W. O. gaṭiba; gorto.
gara/ṛgata	door catches	
jal gara	bamboo pole attached to net	
gara	bunch of plantain	ghoṭa ghotāko
gara	wasp	Dr. D. Parji. gaṭdid-hornet
gara	ram	Ar. D. -Pkt. gōḍori-goat, ewe
ganḍe	a vocative particle	Ar. D.-N. gā,u-worthless fellow
gatra	clumsy, trashy	Mar. gadal, H. godla-dirt Gangam gatra-clean.
gāt—	to string together	granth
gad/gadia	store, pile, stack	Ar. D. gardo
gadoi— (pani-gadoi)	to bathe;	euphemistically—to give birth
gana	smith's bellows	Pkt. ghaḡo-mill
gab—	to dilute	Ar. D. gōbbo-filling of a hole
gabi de—	to pour out	
gamca—	skirt	
ṭia	underwear	
gar	egg	T. karu, guḍu, Tel. kari, guḍi Hal. gar W. O. gora.
gara	core, soft inner part of	Ar. D. garu-pulp, pith Mar. gora-
buḷ gara	anthill	lump of the pulp of jack fruit.
gari	mine	
gari	castrated testicle	Mar. ghōḍ, gypsy, gar-testicle

pala gari			
gari	plantation field	O. gara-mud, mortar, kneaded clay.	
gariya	metal pitcher	Ar. D. gol'o	
gal	cheek	gal'oyoti-strain off water	
gal—	to sift, or strain	golo	
gala	neck		
gas	grass	Hal. gijor-to laugh; N. gija-to mock; Kumaoni. gijaunu-to provoke.	
gij/gijor	to mock, make faces at	gho'toti—happens	
git—	to happen		
gitai—	to meet		
git	song		
—kuriya	singer	Hal. gitkuriya	
giti kalai—	to tickle		
gid	lark	Pkt. gidha-vulture; W. O. gidhia small bat.	
gidar—	to be excited	Ar. D. grdhr-greed, desire.	
gina	metal cup, goblet	T. kinnam; Tel. ginniya, ginne—	
gini	for that, because of	Hal. gunc O. gheni	
gini	cymbal		
gir—	to cordon, surround	Ar. D. gher-surround, go round	
giri ne—	to fish with a filtering cloth	W. O. gir—	
gira	mat made of thin	Dr. D.-Kan. gor-to catch fish;	
gonggi	strips of bamboo	Tel. gora-cekka-a drag with	
jal	used for fishing	which rivers are cleared; Mun-dari-gira (fishing net) Na-geri (fishing hook).	
girna	a lizard	POB. girika-small rat	
gil—	to swallow	giloti	
gi	to be overboiled	goloti-melted	
gil gila	overboiled		
gilas	tumbler	glass	
gu	faeces		
—luga	cloth presented to bride's mother in a wedding.		
gugusa	saplings, bushy		
—kor	to be cloudy	Ar. D.-Beng. ghic-drag, pull.	
guc—	to move, to turn aside		
gufgut—	to coo		
gudam	tomb	Kan. gu'fa-hill, mound, heap.	

gudri	small hillock	
cipti guḍri		
guḥ		
buli—	molasses	Pkt. guḍo
ciki—	sticky	
guṭa	small village	Hal. ; Dr. D. guḍḍa, gutta-hill, mountain ; W. O. highland fit for cereal Tel. Kol. guṭi-hut, hamlet.
guṭa	nest	Tel. guṭu, Gond. guḍa ; Hal.-cage
guṭa	towel	T. kuttai, Kan. guḍḍe, Tel. guḍḍa-kerschief, towel, piece of cloth.
guṭai-	to wind, roll up	Ar. D. guḍo-globe, ball
guṭi (k)	indicative of some	
(pani guṭi)	amount of liquid	Tel. guḍukku-a single swallow or gulp.
guṭi	temple	Dr. D. temple, hut, hamlet ;
guṭ-seti	an abuse to woman	W. O.—Tel. goḍḍu-barren woman
gund	powder	
-kor	to pulverise	Ar. D. guḍoko-powder
gunḍi	button	Tel. gudi, Parji. guḍam ; Punj. ghunḍi, N. ghaṭi ghunḍo-button, tag, knot
gunḍi	measles	(O. kunḍia)
gunḍu	weights	Dr. D. gunḍu-globular thing, stone, Ganjam, gunḍo
gunḍli	rounded	Tel. gunḍa-round, sperical ; Ar. D
-oiba	be twisted, tangled.	gundola-ring (kunḍola)
guṭi	to string beads	Pkt. gumthoṇo
gud gud-jiba	to flee	Ar. D. gurdoti-leaps, jumps
gudi	brain	Ar. D. gordḍ-brain ; W. O. gid
gun-	to doze	Tel. kunuku-doze
gunera	dozing person	Tel. guna, guni-humpback
gun	thread, cord	guḍo
-dar	to weave a cord	
guna	big earthen jar	W. O. ; Tel. guna, T. kunzi
gunguṭi	mosquito, eye-fly	W. O. ghunghuṭi

gupi-jiba	to be jumbled up	gupto; gup-to hide, conceal
gupliya	clumsy in speech	Hal. gupli-secret
guba		
pul guba	bouquet	gorbho gqbha; N. D. gubho
gum-	to rot in the heat	N. D. gumyaunu-to put aside so as to ripen; Mar. ghumte-to ferment. Skt. ghormo-heat
gum-		
guman	to remain silent, adamant	Pers. guman
guman	sulkiness	
gumor	a muffled sounding thing	Ar. D.-N. ghum-interlaced bamboo strips; W. O. ghumra
(gotgumor)	in the cattle's neck.	
gumi	whirlpool	Tel. gummi-mire, deep mud, Gadba-gummi-pit; DNM gumo-to turn round, W. O. ghum-to whirl round
gumsa	blow with fist	ghusa-thrust, push with fist
gur-	to move round	ghuroti-revolve
gurna kor-	to meditate	gunoyoti-think
gurali	worried	
gurda	a blow with the fist	Kumaoni-guluca-forearm above wrist; POB. guruda-mace
kokok gurda	blow by elbow	
gurdi de-	to thrust	gur-to hurt
gurmur-	to chant, hum	
guramai	enchanter, diviner	
gur-bar	Thursday	
gul	false, irrelevant	Pers. gul-confusion, noise
gula	dumb	
gula	rounded, unbroken	Ar. D. golb
daru	unchopped wood	
kapal	single door	Bh. gulay; Skt. kuls, D. N.M. guliya-a quantity, a multitude.
guli	all, entire	
gulti	fencing circuit, circular fence	W. O. gurli-fencing, crib
gusta	association	gosic
gusri	hog	grho-sukoro, hrsti
g-got		
-kor	to persist in	Ar. D.-Mar., Guj. gāgo-ne-outcry, braw
-ko	to slur over anything	
g-ji (pani)	soup or gruel made of sour rice	Hr. D. kanjika; Dr. D.-Tel. Kan.-ganji

genđu	aluminium, silver	Ar. D. gənđi-gong; Dr. D.
muta	metal jar	ginđisemall metal water vessel.
gen-	to buy	grhəoti
genabisa	purchasings	
genu	buyer	
gebra		
gebrai	to confuse, to commit mistake	O. ghabora-confused
geipa	a push by neck	Golohosto O. gəb ha
-de	to give jolt	
goŋ	cattle-pan	gosthano
goŋani		
-kər	to herd cattles	
gole	one, undivided	
goŋ	leg	Pkt. goŋđə-foot
goŋa	horse	ghoto
gorđi	diich	
gopena	sling	Pkt. gophona-sling, H. ,Guj gophon, Hal., Parji-gopenda; Tel guppu-to fling
gob	flat head, buttend	Ar. D. gup-pierce
gobiba-	to butt	O. gribiba
gobər	cowdung	Ar. D. gorvəra-pulverised
-cəŋa	mixed with water	cowdung for sprinkling to purify.
gor-	to grind, pound pestle	Ar. D. ghra-rub, pound
	grains	
gorna	mill-stone	
goru	kine	Ar. D. gorupa (cowshaped)
bāda bel	twilight	Pali, Pkt. goruva-bull
cə	six	
cə bis	irrelevant talk	Bh. cəkal nəkai
cəit	March-April	Pkt. cetta
cəui	to diffuse, give off fragrance.	O. cəhət; N. cəhək-brightness
cəud	fourteen	
cək cək kər	to chirp	Onomat.
cəka	shirt	Tel. cəŋə-jacket, coat; Ar. D. cəkka-bran, chaff, O. cəkəŋ

cokni	square leaf-cup	cotuskoṇi, Guj. caklo-pot; Hal., W. O.
cog-	to climb, ride	Ar. D. cōgh-strive after; Parji-cokk, Bh. cog, Ch. G. cōgh, W. O. cōgh, Naik. sokk Naha i-cokha
cogai-	to raise	
cogti	ascending	
cogte ka-	to shout at	
cocom-	to rinse	souco O. choociba.
cōiya	sparrow	cōjoko
cōtu	ladle (stick)	Pkt. cōtu-wooden spoon
cōtli	penis	Dr. D. cuttu; Ar. D. cuta(-vulva anus;
—kaṭ	to circumcise	
cōṭ	beard	tunḍo t. oḍo; W. O. chor
cōṭoi	bird	Pkt. cidigō
cōṭa	purifying cowdung with water	kḥora, Sind. choro
cōṭua	metal plate, disc	Ar. D. cōru-pot-saucepen H. H. cōrua, Guj. cōruḍi.
cōṇḍi	upper lip, beak, bill	T. cuntu-lower lip; Parji. cond mouth, beak, Kan. cunḍ W. O. cōṇḍ
maṇḍia cōṇḍi	husk	
—jujani	who carries tales	
cōtur	skillful	
cōmek	a little while	kshoḍo
cōp	sticky juice, gum	Ar. D. cōrpo-oily; W. O. cope
cōp—	to chop, thrash	O. c-po-pressure cōpp—
cōmek	to cringe in fear to wince	Pkt. cōmekko-startle, sudden movement.
cōr	ford	T. carom-scaffolding, Tel. saruva-bridge, O. cara-improvised bridge.
cōru (bat)	seced or ceremonial rice.	T., Mal. coru-boiled rice.
cōl—	to tease, annoy	Ar. D. chol-fraud, trick, Mar.—teasing.
cōl—	to go	
cōlai—	to paddle	
cāi	shade	
caul	rice (uncooked)	Pkt. caulo
caṭliya	idler, who eats and never works	

cak—	to taste	caks
cakna	which palliates the sense of taste, refrains of riddles	cak&to-eating a relish to promote drinking (Ar. D.) and songs.
cakli	one who tastes	fem.
caṇḍa	wicker basket	Ar. D. cāngeri
cāc-	to mow, scrape off	Ar. D. tāksoti Pkt. cāmhci- scrapes, clips.
cacapati	miscellaneous materials for any rites.	
caṭ—	to lick, eat	Pkt. cōttei-lick cōste cōkt.
caṭra	one who licks	
caṇḍu	big ladle	Hal.
—mar	to paddle a canoe	
caṭṭa	husks and rinds of grains	
catna	basket, used mainly to carry cowdung	O. cati, cp. Dr. cattipota. Ar. D. cōtte-bamboo matting.
cati	ant	T. cītcl, Tel. ceda-white ant;
sopur	tiny	Korku, Hal. -ant
bis	biting	
kōtri		
bōr mundi		
caṭ—	to discard, abandon, wean. forgive, acquit, divorce etc.	chōṇḍoti
cari	without	
carri	divorcee (fem)	Hal. carri.
caṇḍ	quickly, instantly	
caṇḍal	weaver	
cateri	rain hat	chōṭṭo-parasol
cator gor	choultry, resthouse for pilgrims	Ar. D. cōṭṭo-asylum, abode
cati	mushroom	
kōtra sin		
iaku		
manoi	from anthill	
bāusni	from bamboo	
bal		
bali		
biṭak		
sōrgi	tall variety	

can—	to peel (fruit)	Pkt-cha 𑂔𑂔𑂔-sift, strain W. O. nich-
cani	thatch	Hal. can
cap—	to press	chadonika, Hal. H. chani.
capī dar—	to grab	Pkt. cāppai
capōṭ	slap	Ar. D. corpoṭo-flat hand, open palm
capli ka—	to chew noisely	Onomat.
cab—	to bite	corhoṭo
cabol—	to grit, chew thoroughly	
cabra	biting	
cam	skin, hide	
camri	skinny, pliant	Hal. camḍi
koli	wart	
puli	tumour	
beṭ—	to scrape	
camra	cobbler	
camka	shell	O. samuka
camḍa	covered pavilion awning made of branches	chayamāṇḍoṭo
car	ash	ksharo-corrosive
carua	ash coloured	
car—	to graze, browse	carḍo
cara	pasture	Pkt. cari-grass; carḍ-fodder, bait
carat	grazing ground	
cari	four	
cari baṭ		
beṭi	around	Hal. carobeṭi
banda	unit of measure (40 puti, 1 banda=10 puti)	
cal	hide	choḷli-bark, skin
cali	bark	
—utrai-	to peel	
—beṭ	to skin	
—caṭai—	to strip off	
calai-	to sift	caloṇo-causing to move
calni	sieve	Pkt. caloṇo-sieve, stainer
calpaṛi	portion of the cheek near about the ears	

ci—	to touch	Ar. D. chup-touch, Pkt. chihōi-Bh. ciai
cuā	monthly menstruation	Ar. D. chupto-touched chuto-impurity, Hal. cutiya
ciuri	swamp	
ciuri	cracked	
cik—	to sneeze	Ar. D. chikka
cikōn	oil	cikō to-slippery, unctuous oil, ghee, butter etc.
cikna	smooth, glossy	
—titi	oil-press	
maḍu cikōn	sedimented oil	
cikōl	mud, mire	cikhōllō
—dar—	to make the soil muddy after sowing	
ciki	stingy	Ar. D. cikka-gummy matter bird-lime; Mar. sap, gum of plant; 0/cikōt
(ciki gu+)		
cingōl—	to leak	Parji. cing-to be torn; W. O.—chinliba
cinlai—	to push in (through a narrow passage)	Parji. cong-to pierce, kol. Naik song-to enter
etc	to splash out in order to drain	
ciji	notice	
cika	cricket	Ar. D. cicitingo-small venomous insect, chil-sudden movement
cikī munḍi	dishevelled head	W.O. chiḷa-dirty
citel	louse-mite, morpion	Dr. D.—Koda-ciri, Kol-sir Gondi-sir, Kurku-cir-nit
cir	to break, terminate,	chid-to cut *
cilka	spark, spurtling	chit-flash
ciḷḷaga	bamboo twigs, wattle	Dr. D. Gondi. sinder-bambo splinter, Tel. ciru-to slice, split; W. O. jhiliṅga
cit	flat, lying on back	Pali. citta. prostrate on back
kōr—	to flatten	
paiya	being on the back	
citor	painting	
—kariya	painter	
citol	deer	Ar. D. citrols-spotted antelope
cita	paddy insect	Dr. citi-anything small
cin—	to know	cinḥayoti-marks, stamps
cina	mark	cinḥo

cin—	to catch a falling matter	W.O. chin—; DNM. cindo-to collect; Ar. D. chinno-cut off chin-to snatch, cinoti, vicinoti-picks.
cini	little	Dr. cinna, cinni-small, little.
anti	little finger	W. O. cini.
cip—	to choke	
cipna	tongs, clamp	Parji.
cipani	narrow	
cipo	wedge	Dr. cippu-bolt, catch
—bād—	chip for tightening. to tie compressing between two pieces of split bamboo.	
cip/a	rheum of eyes	
cipti	off-season paddy	
cipli	leaf cup	Parji-cipti (Tel.cilipi-small)
cim—	to pinch with pincer	
cimki de—	to pinch	Dr. D. T. cimintu, kan. cimutu,
cimku	pincer	Tulu-cimukuni
cim/a kati	nut cracker	
cimili	Cement	
cimura	silent, numb	Dr. D.—T. cumma, Kan.summa-silent quietly; W. O. jhumra-to doze.
cir	nerve	sira; W. O. chir
cir—	to split rend, cleave	cirayoti-splits, cirō-strip Singhalese-hira, ira-line, strek
cira dar	first ploughing	
cira	wall of cliff	T. cari-slope of mountain, Tej. cari-cliff, side of a hill,
—kansiya.	person in charge during hunting.	Kan. sari-ravine
cirla	small coins, changes	W. O. cibr; T. cillarai, Tel. Kan. Cillaro.
cilpa	small pieces of wood	W. O. scrappings of wood; Hal. silpa, kui. sipa-splinter,
		Ar. D. chillo-skin, rind.
cua	pool	Ch. G. cua-well, Parji-juva, Gondi cuva, Malt-cuva-well;
		Ar. D. cyotota-oozes, streams forth.
cuā	impure	(ref.cā—)

coca	empty, bare, free of cost	Ar. D. tucchyō-empty, vain.
cocunda	musk shrew	chocchundōri-musk rat.
cul—	to plug	
cufna	plug	H. cuṣṣa, O. cuṣṣa
cutoṛ	anus, buttock	H. cutoṛ; W. O. cutōl-buttock, rump; T. cutta-anus, buttock
cun	limestone	
cunā	powder	curno
pakna	grinding stone slab.	
cupor—	to suck, squeeze, wring out water.	Ar. D. capp-press; cipur—
cupri ka—	to sip noisily	
cum—	to kiss	cubh-pierces; sumbhōte Ass.
cuma	kiss	sumaiba-to thrust into, cause
ṣe cumai—	to set fire	to enter.
curcura	all cleared	
curi	knife	
curi kiṭa	weevil, wood-borer.	Dr. D. T. curi-bore, perforate
curki	small basket	Hal. cukia
cur mūrte dar—	to grab firmly	
culbul—	to shiver (as leaves)	Parji.—to revolve; Pkt. colb- volobō-fidgeting; N. col bol— restlessness.
culbutai—	to stir	Dr. origin?
culi	oven	
pōka culi	with double oven	
ekia culi	single	
cek—	to bake, foment	sekk-heat, foment, roast.
cek—	to check, obstruct,	O. chek chedo-section, piece.
cenḍi	hair	Laria-cundi, W. O.—tuft; Hal. condi-comb of cock; Parji. cedi-top-knot; H. coaḍ-coil of woman hair; Skt. cuṣṣe/Dr. cunda.
cenḍu	strong and stout	POB. a male buffalo.
cet—	to feel, realise	
ced pani	cheese water	
c:ḍur	vermilion	sindurō

cena	cowdung	sakrtā chagoṭṭa chayoṭṭa
cena	gram, chickpea	O. cōṭa
cer	root	cor
—cena	ground nut	
cel	spear	selo
celi	goat	chagoṭṭa
celka	sliced scraping wood shavings	Ar. D. chillō-skin, rind
coi	short	Pkt. chōṭi
coṭa	lame	
coṭa coṭa	to limp	
inḍ—		
cor	to steal	
corna	thief, gluttonous	
cortiya	wicked	
jo	excess, sufficient.	Hal. juhu/ṭhṭa juṭhṭa
joi	fire	Jyotis-light Pkt-joi-fire; Bh. joy; O. jui.
jok	leech	jṭhuka; O. joko
jok—	to shine, glitter	
joki	tonsil	POB. jōkki-a small bulbul
jogol	moss, Hydrilla Verticillata	
jōn	thigh	Ar. D. shank-ankle to knee
joi—	to deceive	
—bād—		
joi-na	quickly	Pkt. jhoṭiti-suddenly
joi	animal	
(jot jiyad)		
jot kot	here and there	Bh.
jotōn	careful	
joti lok	fanciful	
jōn	moon	Jyotsna Kumaoni, N. jun,
kālī jōn	crescent moon	Ass. zōn.
jōnōm	birth	
—kor—	to give birth	
ōna	maize	Tel., Gadba, Gondi, Kuvi— jōnna; Parji-jenna. Ar. D. yōvo- nalo janelo

jənpa	jute, cotton string.	səpə pəpə; O. jhuəpə
jəbor	the pole fixed as barricade to the movement of dangerous spirits.	
jəba	mud	Paṛjā-jəba-mud, mire; Ar. D. jəmbə-mud; O. jəbra-muddy dirty.
Jəm par	other world	
Jəm—	to assemble	Arb. jəmna
Jəman	Police	Pers. Jəmanbis-clerk who keeps account of rent.
Jəmka	pendant	jhumka jhappə-cluster
Jər	fever	
Jər—	to soak, absorb	Ar. D. jirəti, Pun-jirna
Jərimuna	penalty, fine	Arb. jurmana
Jət—	to burn with fire	
Jəta	spring, moat, bog	Dr. D. -Kan, Jəbaga, Paṛjā- jəlug, Kurku-Zolla; Ch. G. jəhəti jəbədharika..
ja—ji—/ga	to go	yati-goes inflectional alternants,
jai	whatever	
Jəola	twin	yamois
—jak	untill	yavətska
jəkər	a festival in September preceedidg 'bandapon porvə'	W. O. priest.
jakəṣ	jacket	
jaksini	junction	
jag—	to wait to guard, watch	
jagṛta	watchful	Bh. jagṛot
agual	watchman	
jagni jai	brazier	
jac—	to offer	yacəte-is aksked, buy, test
ṣati	quarrel	
jai jagra	wrangling	Pkt. jhəgədo
jatuoi—	to form gang	jaiha, jəto
jaṛ—	to clean	Ar. D. jhəṣoti-falls, Pkt. jhadəns-sweeping

jaṭ	grass, shrubs	Ar. D. jhat-forest, arbour, Pkt. hjaḡaḡ-bush, thicket W. O jhar
—por	bison	W. O. jhar
—mali	house gardener	
jati	swinging basket	O. jhuta, Mth. jhori. Bhoj. jhora.
jata	grinder, millstone, stone handmill	Ar. D. yontro, O. jonta kudali-jata.
jata kār—	to compare	Ar. D. yacṡa-test, O. jic
jān—	to know	jāna
japi	tinkling ornament	O. jhumpa
jabi	pocket	Arb. zeb
jabu	continuous rain	
jam	guava Psidium Pyriferum.	jambu. Sind. jamu, Balasore O. jhami Ganjam. jami.
jama	jaw	Ar. D. jombho-jaw, cheek, tusk,
-dāt	molar	eye tooth, Ass. Zamu dāt-back tooth, Hal. jomta, W. O. jombhael dāt. (Jomoti-eats)
jamila	pheasant	
jara dan	wild paddy	Ar. D. jhṛ-wastes away; POB. jhṛa—a kind of grass—eihinoitoa colona.
jal	sweat	Ar. D. jhalo-flow, burning
—puṭ—	to sweat lichen	pungent
—kosa		
jal	net	
teka jal/leuni	boi jal, gunḡri jal	
gita—		
jali	fringe of cloth	Ar. D. jhallṛi-fringe, frill.
ji	daughter	Ass. Ziyari
jū	to live	Punj. jūn; Bh. jiyana; Ch. G.-
jiuna	livelihood	jiura; Ass. Ziyān-water to plant to revive it.
jik-	to drag, draw, pull, hitch, jerk, draft animals	
jika tana	dragging	
jiku bon	thorny thicket	
jikra	bits of broken pot, potsherds.	W. O. jhinkar

jijar—	to gnaw	POB. jhijar—to canker
jiji	core of fruit	
jijiboina	dragonfly	O. jhiji—chirping cricket
jimti	house lizard, gecko	
jitu	sediments, residue	Tel., Kan. jidda—a substance that is oily, greasy
jit—	to win, surpass, excel,	
kari	overcome winner	
jitra	oilless (hair)	Ar. D. jhinṣo-hair Pkt. jhōṁṣi, Mth. jhenṣi—small bunch of hair, tuft, pubic hair.
jīn—	to overtake, excel	
jāb	tongue	
alot—	to stutter	
jima	small fish	POB. Jimai, Jimi
jimi-	foundation firmly.	POB. jumiba-to accumulate
pakai—	to lay foundation	
jimri pani	drizzle, gentle shower	W. O. jhiri
jir—	to break, through wear and tear	jirṣi-grows old ; jirno.
jilanṣi—	bushy jungle	Ar. D. jhills—a wild plant.
jnai—	son-in-law	
uaṛi—	yoke	Ar. D. yugṣalo-halo
juar	greeting, paying obeisance	
—kar	to pray, beseech greeting	
bet	at meeting	
juka—	mishap	W. O. jhukiba-to miss the aim.
jugaṛ—	to steal and eat at random	
juguta—	perishable foodstuff	
juj—	to carry tell	
jujani		
kar		
jutiya—	toering	
juṭiai—	to stumble, trip in walking	jhṣṣṣi-falls
jutai—	to arrange a load	jukṣa, W. O. juti-tethering rope

juta—	hairknot, chignon	jufa Pkt. jufa
jutan	Vigna Typisa	Parji. durnga-black dolichas bean
jum-jumər—	to swoon, reel to doze	Hal. jumər, W. O. jhuma; jmbha
jur—	to grow as to ripe to nature	W. O. jhur-to affect with heat (jurnom jupnau juna)
juri ji—	to be overripe	
jur—	to plunder, loot	
juriya—	plunderer	
jurda—	cockroach	W. O. jhurla; Dr. D.-kan jirili-jirle (Tel jeri-centiped) Ar. D. soroto-lizard, chameleon Mar. sorḍa.
jul—	to nod, swing.	Pkt. jhulḍi
julai—	to shake, dangle	
julok—	to waver, gush, splash out	
julek—	a pair	W. O. juli
julai—	to chain a cow's legs at milking time.	
julba-ḍor—	the chain	
julka-bet—	nocturnal huntingl	jhal-flash.
je—	Relative pronoun	
jeḡe—	how big	
jete—	how much	
jene—	wherever	
jebe—	whenever	
jemoti, jemtar	which manner	
jekna—	prop, support	Hi. cleft branch
jejka—	trouble, complication.	O. jəṅṅab
jejenjri—	rainy weather	O. jhəṅṅa
jeḡ—	tuft, matted lock of hair. juto-twisted hair	
jest—	landi jest May-June	
joi—	wherever	

jo-gar—	to get dressed up	O. jo-gara-collection of means and materials.
jogni-jatok—	Book of astronomical calculations, almanac	
joŋ—	to join	yuŋoti
joŋi/joŋi-gar	streamlet	T. cor-to ooze out, Ham. jor-run in stream.
joŋek—	a pair	
jot /jutai—	to arrange	yukto
jon	Whoever	
ŋola—	twanging two-stringed mandoline with a dried gourd for sounding-board	
tok—	core of anthill	
tok—	to peck, to cut into pieces, bite (as snake) shatter.	
toklai—	to cause to	
tok—	to cheat	
-ot—	to pretend	
tokna—	fraud	
tonta—	dynamite	
toŋri—	throat	
toŋmok-tamok—	drum	
toŋia	peacock's feather	POB. toŋia-fan-shaped nosegay;
tak—	to be tired	Pkt. thoŋk—stop, tired
takla—puŋŋla	tired and weary	
takla	large bambo-mat with raised fringe for drying paddy.	Hal. takra, Bastar. tokna basket
tanlaŋwa	griddle (iron)	
taggi	battleaxe	Ar. D. toŋka-toŋga-sword
taggiyaiŋgiya	axe hatchet for hewing wood	
taiati	mat, of bamboo laths	T. tatti; kul. tatti-leaf screen; Pkt. tatti-fence.

tan—	to stretch, pull	←tanoto, tanoyoti
tan	place	
tane	at the place	
tane uni	from	
tap	to smoke, suck	Ar. D. toppo—tap, blow
tapar	dirt that comes floating and settles on the bank.	Mar. lepu-mound, O. tapu.
tapra	joke	
tar—	to signal	
ali	rafter	Sind. tolon-beam rafter; P O B. ghali-thatching.
tia	upright vertical	stiti-standing upright, Pkt. thico
-Oi	to stand	upright.
—kauri	wood arranged in	carrying pole vertically.
—ganea	loincloth	
—moidan	noon	
tik/tikna	right, accurate	
tikra	sloppy land	H. tekra-hillock
tikol	jest, joke	
tiklai—	to instigate	
tingai—	to erect, raise up	Ar. D. thingo-tail
tingri bel	hunting birds and small game	
tip	topmost, highest point.	Kumaoni, N. tippo-hill top
tipai—	to drip	
tipra pani	dribble, drip drop	
tipni	small basket	W. O. tupli.; H. topri
tirca	bird's intestine	
tiroi	sour (mango)	←tikto
tirki	anus	Bh. W. O.
—nacu—	to loaf, lounge aimlessly	
tirtira lok	rude	
tilo	hole	T. ture Kan. turi, W. O. lab-
—masa	fieldmouse	breach in ridge
tunl	towel, neck cloth	

tat—	to break	<trulife
tuta	fingerless	
rog	leprosy	
tata gac	pollard, stump	
tura	orphan	Bh. Munda, Ar. D. thunia
tulai—	to gather, amass, pile up	
tulai—		
tula-bik—	wholesale selling	
tek—	to raise, lift up	
	incite, flatter	
tekai—	to erect, set upright,	
	prop up	
jeka oi—	to lie, recline, lean against.	
lekna	supporting wedge	
lekər kita	an edible insect	W. O. lekər-wasp
ten	staff, bludgeon	
telebori	snail	
tesela	flat	
tempriya	boastful	<Temper
ter		
teri dek—	to squint	Ar. D. terəka
teraduna	a deformed person,	
	unequal in height, awry.	
tel—	to push, shove	
telək—	to topple down	
telkai ne—	to drive pushing	
tela	bunch, cluster	O. thola
teson	Station	
toki	girl	<tok>-infant
tola	Bassia latifolia	DNM. tolonko, Hal. tora; Parji. tola; W. O. tul.
ɖəkra	old man	Pkt. ɖəkkeɖ
ɖəgər	tunnel, path through forest	H. Mth. Guj.—road; Kan. ɖəgəru-hole in wall or ground.
ɖəgoi—	to jump, walk with	W. O. ɖeg—, Bh. ɖogny; Ar. D.—
ai—	long strides	ɖeg-step, stride.
	to fly as bird, to swoop.	
ɖəgən lok	who walks in that manner	
ɖəga		verbal Noun

qəngər	mountain	DMN. qəŋgəro; Ch. G. qəngər Ar. D. təkko> qəngər-hill
—bəsol	slope	
qəngəranı	a kind of bean	qəngər + rani
qəŋga	crater, bucket weaver's shuttle	<droŋi
qəŋqi	nose-ring	O. dənqi
qəŋqason	prostration	
qəbi	basin at tree root.	H. qəbor, Mth. qəbura, Asa. qəbur
qor—	to fear	<dəro
qərua		
qərkulıya	timid, timorous	
qəs—	to cling to, adhere to be possessed by ghost.	Kudali-dəsoy-to stidk, Kalahandi-dəs to ignite fire, <skhasnu <qakini
qəuni	witch, sorceres	
qili—	drinks water from the roof	
sunguni—	spirit of woman who died in child birth	
qak—	to call, beckon, invite	
qaki ne—	to lead, escort	
qakra	summon	
qak—	to cover	Pkt. qəkki-shuts
qakna	lid, cover	W. O. qəhāken
qagru	big in size	O. qəgore
qan	staff peg	Mal. tənqəm, Kan. qəŋgi, qəŋge, Pkt. qəŋge-stick.
qəŋgiya	coffin	
qənra	gong	O. qəngura-kettle drum
qat—	tight	Tel. qəta-stiffness, Mar. qəta—tight
qəŋe kə—	to insist	
dar—	togrip, hold firmly	
qəŋamiti	fully, in whole	Dr. qəta, tata-full, hard.
qənqə	sugarcane	W. O., qənqə —dənqə
qənqi	shaft joining plough with yoke	O. dənqə
qənqia	coffin	—dənqika
qəpu	drum	W. O. qəhapə
qəb—	to shut put a cover on a container, canister	
qəba	lid	W. O. qəhapni
qəbna		

qabu	money	Tel. ; Apvr. dabbo (Telang)
—bād—	to pay in advance	
qal—	to spill, pour out	
qal	small leaves	—dolo leaf
—maliya	full of shrubbs	
qala	basket, shallow tray	Pkt. qolla
qia goʻi	threshold, porch	
qin qinga jol	watery	
qija	eyeball	Hal. qima-eye
qinda	unmarried youth	Bh.
qim	water bubble	
	egg	qimbo
qima	pillar made of pebbles	Ar. D. dhimmā-lump.
qir	tendril, tender shoot.	Pkt. dirā-new shoot, Mar.
—mel—	to send out creeping tendrils	
qil	loose, lax,	Pkt. qhillo-slow.
qis—	to be seen, appear in sight	O. disiba
qua	ladle, spoon	Pkt. qova/qoa-wooden spoon, H. qoi
quk—	to drink, gulp, sip	O., Ass., Beng.—to enter
qugra/u	jealous envious, who does not make equal share.	
qugar—	to complain for more	W. O. qurj-to peep, look steal- thly
(isa-qugra)	continually	O. quli.
quʻi	round paddy storing bale made of straw rope.	
quʻi	bud	Hal., Parji
quʻua	earthen winepot	
quʻun mac	eel	Cp. duʻuka-luffa aegytiaca
quʻungā	a musical instrument	
qunda	kidney	—qub-to sink, dive, ; W. O. dūbat
qubri	a bell-metal cup	—buqʻai (metathesis)
qum—	to draw water from the river.	
qumni	small spoon	Hal. bamboo spoon
quma	ghost	N. qumma-fat-bellied eating children and cattle ; Mar. qumna
kirli—		
micri—		
qumʻa	naked	
car qumʻa	fully uncovered	

qumba-kau	raven	Ar. D. tōreksu-hyena; Bastar-
qurka	leopard	turukā Parji-qurki.
qul-	to lie down	Kol. qol-to lie, Kuvi. qulinco- to sleep; Bh. qulon
qulai-	to turn back, to wallow roll down.	Tel. qollu-to fall, shake off
qulte	whole lot	
qusom-	to butt with horns.	O. qhus-to ram butt.
qej-	to jump	—qoyote-flies
qia	jumping	
qeusa qemsa	a kind of dance	
dekōn	bed-bug	Pkt. dhemkuno, Mar., Hal. uqhekun Laria-qekōn; DNM qhenkupo Mar. qhekal; O. dhela.
qekal	clod of earth used for pelting.	—tungo
qen	tall, long, deep.	W. O. qhat; Bh.
qel	wooden handle of axe	Parji-qeli; Ar. D. qanthe-stem.
qetati	stalk	Ar. D. qoyano-bird's flight.
qena	arm, wing	W. O. penga mar—to move one's limb to gather motion.
-pangar-	to open wings as birds.	Kui-qepa, Parji-qippa.
qep-pu	mound	Pkt. ovvo; DNM. qobbo; ; Hal. qebri
qebaben	left	
-qena	left arm	
qebriya	lefthanded person	
qemari oi-	to stand proudly with potruding chest.	
qer	to lean	
qerna qan	a ladder	
qela car qela bat	four point crossing	
qeli	post	W. O. qili-beam;
mul-	main post	
dulam-	post on which beams rest.	cp. Punj., N., H.-qholkana
qelka	thrash	
-de-	to give a jolt	Ar. D. qovore-string Pkt. dore Skt. doriko
qor	rope, cord	
qol	drum	
qoli	a closed litter for carrying earth.	Pkt. toggō-golden thred; Parji tags-wire
toqor	coloured thread	

tənd	mouth
-oi-	to shout, brawl
-kər-	to howl
-pər-	to gape
-bəjəl-	to chirp
təndəi	quarrelsome
tətlə	stammerer
-oi-	to stutter
təp-	to bury
təpə rənmi	rooted stone slab.
təp-	to be boiled
təpai-	to boil, warm up.
təpot	boiled
təplə	hot
təbir	tranquil, slow stream
təme	you (plural)
təbuj	melon
təri	oil-sediments
təlai-	to wash off
təl	below
təluə	ill advised man
təla kata	bad advice
tə-	to cultivate
təsi	peasant
təsu	corn husk, chaff
təsri	wire
tai	flat frying pan
tək	short
taku	not very heavy
təji	weighing balance
təpə	a kind of crocodile.
təf	a sheaf

Ar. D. tundo

W. O. toḡhei-witch

Hal. totra, Pərji-totr, O. thoḡ

Kol. təpp-to plant seeds;

Ar. D. -H. topna-to hide; O. pot.

—təptə

—sthəbirə

Pers.

Ar. D. tərīka-skin of milk—
 Pali. tərī-oily substance floating
 on liquids, Pkt.
 thərā-cream

Ar. D. cərsəti

—təsə

Ar. D. təcərə-reel or rod or
 shuttle in which thread is wrapped

Pkt. təvīa; H. Kumaoni, Sind.-
 tai; W. O. earthen pan

—sthokə; (opp. tən)

Tel. təkwa-less.

Pers. tərāzu

cp. O. tāfəra

Dr. D.-Kuwi. tāpə-to scratch
 out, Gadba. tāfana-to dig, scratch

tāti	hot	
tāti	cover of leaf -cup	Pali. tōṭṭika-flat bowl
tatiya	flat frying pan	Dr. D.-T. tōṭṭam, Tel. tōṭṭa'
tator kata	false, madeup story	Ar. D. tapōka.
tatraṭiya	sly	
tapər	silt	
tapi	trowel	O. thapi-flat piece of wood used by potters for patting clay; N. thapi-mason's patten.
-kariya	mason	
tapenga	a kind of black ant	
-puṭa	its nest (a delicacy)	
tapli	palm	
-mar-	to clap	T. toppolisa; O. tali
tabla	big pan, brass bowl	—tamrika—tambiya-copper vesse ¹
tama	copper	—tamra
tama kuṭia	slow, weak, delicate	
tamuṭ-	to grope	Wo. tamot, Ch. G. tmot; Tel. tcrumu-to grope, to scrape with a toothed instrument
tar para	alike	
tara	star	
leji-	morning star	
muṭla-	constellation	
ponḍka ḡim-	(stars) in pair	
taru	coaltar	
tarla	rain shielf made of leaves.	cp. Kudali. irla
tal	cymbal	
ṭali	plate	—sthali
talū	skull	
talū	long tethering rope for bullocks in threshing.	
tiar—	to command, reprimand.	—toyar, Pers-Arb. (N. D).
kor—	to make, produce an artifact	
—lok	rich man	
tiga	wire	Parji. tag—thread; Kudali taga— jate; pktirggo—gold thread.
tiri	oil pressing device	ute; Pkt. trggo-gold thread. Dr. D.—T. tōri-churning, tiri— to turn, revolve; Tel. tiri—twist tirugali-hand mill, Parji. Hal. piri oil press.

tintli bela	tamarind pickle	
tin	three	
—guniya flor	three—stringed rope	
tip—	to drip/drop	DNM. thippo-drop down;
tiprai—	drop	Parji-tip.
tiprai—	to sprinkle	
tipani de—	to carry water in the hand	
tipal—	to sprinkle with the fingers	Ar. D. topote- sprinkles.
tipul kata	hearsay	
tipliya	who carries tales	
tir	woman	stri
tiron pani	calm and clean water	sthira
tui	you(singular)	
tuk—	to spit	Pkt. thakke-spittle
uprai	..	..
tutunga		
tutungi-ne	to snatch away	O. turum-to sip with hand
tunḡri	Trichosanthes Cucumerina	Ar. D. tumburu.
tutari ḡan	prod. goad, ploughers	Ar. D. tottra, Pkt. totto, Man
	stick.	tutati.
tun—	to sew, darn	—tunno-torn cloth.
tun		
—por	to be silent	—tusni
tum	tent	—comu
tuma	bottle gourd	Ar. D. tymbho, Ch. G. tum ti
tumta	swollen	
tumeli	yellow wasp, hornet	Tel. tummeda-beetle, Kurukh
		tumbil; POB. tumbi-a poison
		ous insect.
turjula	scaffold (spreading paddy	
	over which heat is given	
	from underneath).	
turta	fresh	Hal. turte—tvora; W. O. turti-
		quick.
tul—	to weigh	tolayoti
tulai—	to test, equalise	
tulna	balance	
tul—	to roll a cigar, to clean	
	with a fan	
tulai—	to card cotton	

uliya	roof, pillars of thatched house.	O. tuli, ridge of a triangular thatch; Mar. tuli beam; W. O. roof.
tei	there	
tege—	that big	
tene—	that side	
tebe—	thence	
temet—	that way	
teṭengi de—	to overload	Bh. teṭga, O. teṭha-awry, unstr aight.
teṭenga—	lenge, a	
teṇṇka	chameleon	Kan. teṇṇe, Tel. teṇṇa-chameleon, Ch. G. teṇṇa; W. O. teṇṇa; hal. teṇṇka-house lizard halam teṇṇka- chameleon.
alan teṇṇka		
ten—ke	to that side	
teb—	to check, stop	Hal. Bh. Ch. G.
teba!—	to restrain	—sthombhate
ter	thirteen	
terka-banḍa	sexy	
tercete	hasty	
telani	earthen griddle	N. tilani-a pot to keep sesamum; O. telauni.
telpu	smart, vigorous	Kan. telupu, Tel. teluku-lustre shine.
toṛi	chin	Pkt. thoṛa-tree trunk, branch— thoṛi—chin (Ar. D.).
tomna	snout	Hal. thoṛna
tol—	to pick, raise	—tolḍyoti, tulḍyoti
doi	brzin	—dodhi-curd
dok—	to pant, sob	dhogg-throb, glitter
doki jiba	to blaze, be inflamed	
dokol	possessions	Pers. dokhol
doga	hollow	O. dōva-thick and hollow
dorṇka	shower	O. domka
dod—	not to keep a promise to give	
dodiu	cracked, worn	O. dōḍra
dona	leaf cup	Ar. D. droḍa-wooden trough, a measure of capacity —dona in Lahnda, Punj. kumaoni.

dəbər	to run	Ar. D. dəvətī-runs, Pkt. dəvəī
—jiba		
—palaiba		
dəm—	to settle from flowing	Skt. dāmp
dəmai—	to sink, subdue, check	
dəmək	Plain rocky land, terrace on hill top.	
dəməs—	to threaten	
dəmsai—		
dəron		
mul—dəron	main post of a house	Ar. D. dhərənā-supporting— N. large beam, Mar. main pos —dāvyo
dərab	a thing	
nj—dərbi	poor, have-not	
dərom	kindness, gentle	
—kor	to pity	
dərtəni	Earth	Bh. dərī
dərpon	mirror	
dələm	thick (op.patəl)	Pers.-heavy; Pkt. dələ-lump O. dālka-clocl of clay.
dəl dēli—	to shake, quiver,	
də	ten	
dəsa-bər	funeral ceremony held after tenth day of death.	
dəsa-suta	sacred thread worn by ladies.	Ar. D. dōsa-unwoven thread; DNM. dōsara-goldenthread
dəsnā	sleep deep	dhvōsa-fall; Mar. dhōs-s t e e p slope; O. dhōsa-a place from which earth is falling down
dōsra	Sept-October	
dānni	a rope by which bullocks are tethered to go round in treading paddy sheaves chain each other with hands in dance	damon-rope—Pkt. dāmoni, W.O. dā
dao	distant	
daka	push, strike	
—de	to shove	
dāṇa	eligible boy	Mar. dhāṇā-rude, loutish
dāṇa	sting, fang	—dāṇsīra—Pkt. dāḍha; O. dārha
dāṇi	line, row, array	

danḡasi	watchman, Chowkidar	danḡapasiḡ
dāt	tooth	
—gḡoḡ—	to grin, sulk	
—ret—	to brush	
dāton	tooth-brush	—dātonpavāḡ
citi	its fibres	sisti sifhi—anything chewed and spit out
dātoḡa	gums	Ar. D. thōnto; Mtb. thoḡha—toothless
dādor	a fishing basket.	Hal dandar; Parji-candar Ar. D. dānturā—having projecting teeth.
dadra	cover, cap	Mar.—cloth tied over vessel— Ar. D. dārdorā Kumaoni. dador—slats on a roof to which tiles are fastened.
—bād	to fasten cover with leaf	
dan	paddy	
dap/re	fast, early	
dape kor—	to hurry up	
daba	suit	
—dari	plaintiff	Pers.
damḡi	small coins	drommō. Ganjam-damḡi—one pie H. damḡi-1/4 or 1/8 of paisa Kumaoni. dumru-1/16 anna; Shersah introduced copper coins called 'damḡ', its 1/4 damra and 1/8 damri
damḡi	heifer, steer	Ar. D. dōmyo—tameable, Pkt. dōmm bullock to be tamed
dar—	to hold, cling to; to bear fruit	
dara-patla	to rape	
dara-muska—	to grab and fight	
darai—	to castrate, geld	
dara	deep-water	H. dhōra—deep
dar	sharp	
dari	prostitute	darika Pkt. daria—harlot
darola	lusty person	Pali dari—female slave of war
daru	wood	Ar. D. piece of wood
dik-dik—	to flicker	
dig	to shine, dazzle	dhiksote—kindles, about to burn
digol	lustre	

din	day	
dinke	daily, frequently	Nahali-dinoka
din-jiba	to last longer	
dip-toliya	twilight	
diali	Oct-November	
dire	slowly	
disari	priest, doctor	disakarin-directing; Middle Beng-pilot.
duā	tethering rope	damon; Pali-dau; Parj. doga
dari ne—	to lead animals	
duā	smoke	
—mosla	tobacco	
duar	doorway	
duar—	to carry from one place to another repeatedly.	Hal. to bring.
dui	two	
meona bai	distant cousin	
duuṭa	doubling, second ploughing	dviṛto, dvidharo
duuri	mist	dhumori, Hal. dhuāri; Mar. dhuri-fumigation. D NM. dhumori
duk—	to fan	dhaksyote-kindles; Parj. duku; W. O. dhuka-wind dhukiba-to fan
dukna	fan, bellows	Hal. dhukna; N. dukronu.
duk—	to ache, pain	
duka	pain, illness	
jcr duka	fever	
duka de-	to hurt, injure	
duki	poor	
duk duk—	to beat, palpitate	
dukan	shop	Pers
duṅgiya	tobacco	dhumsodgarika ?Hal. dungeya
duṅgei—	to give smoke	
duti	basket used for plucking flower.	
duṛuma/	waterfall	
duḍuma		

dud	milk, breast	
—dēti	teat of beasts, nipple of udder.	
—munḡi	nipple of breast	
—pōl	papeya (anaras)	
—pil—	to milk a cow	
bai	one's own brother	
dun—	to shake (a tree)	DNM. dhum—; Ch. G. dhum—; W.O. jhun—; Ar. D. dhun—; shake
dunai—	to fold (a cloth)	dyigugō dūgugō; Ch. G. duna;
car duna	four-fold	W.O. duni-double
dunu	bow	dhōnu
dupni	incense	dhupōnō-incensing.
dub—	paddy to abort, i. e. to lose the seed inside	
duma	fat, inflated thick	Ar. D. dumbokō-fat-tailed sheep;
dumfi	fem.	Parj. duma-grey
duma-tuma		
dur	far	
duriya		
duruj/durja	daredevil, wicked	darjōnō
dulam	beam	Hal. dulum; Puri-dula; Ganjam dulam-beam for loft.
duli	dust	
sōra bat/	rice taken during marriage rites	
dus—	to refuse a help offered	
dusor—	to churn (curd)	dvisōrō-two strings.
dusra ḡan	churning stick	
upi	knob at the head	
jikni ḡor	strings	
dusra	separate or different from others	
de—	to give	verbal Noun
dia		
deur	younger brother of husband	devōrō
deurani	fem:	Hal. deurani

deul	temple	
dek—	to see, look at	
dekai—	to indicate, point out	
dob	white	dhouto
—oiba	to fade colour	
doba	washerman	
—cena	peas	
dos	guilt, fault	
—ap—	to admit, confess	
—kor	to rape	Euphemies
—bād	to accuse	
no	nine	
noki	brass or aluminium pot	
nokh	finger-nail	
ngol	plough	
—kada	a tuber	
nəjər kor—	to aim at	Art.
nəria	coconut	
—rop	coir	
nənd	husband's sister, wife of husband's younger- brother	
nəbat	sugar	Pers.
nəs—	to decay	
nəwai—	to destroy, damage	nəsyoti-perishes
nai kor—	to forbid, deny	
naik	village headman	
naikni—	fem.	
nāo	name	
nak	nose	
—danda	nose bone	
—bil	nostril	
—cena	chickpea	
—jik—	to sniff	
—besni	curb, a noose around mouth	Ar. D. vāsonā-dress
nakli	having nose	

naka	cheat	Tel. Kol. (kuwi, nakka-jackal;
nakai—	to cheat	W.O. forest officer
nakra	defamed, bad	Ar. D. nyōkarō-contempt
nag	cobra	
nagseri	flute	nageswari
nāga	naked	
nagri	characterless woman	
ṅaṅgul	ear-ring	
naṭ	dance, drama	
kariya	actor	
naṭ govind	dramatic entertainment	
naṭ—	to betray, cheat	Skt. nēkar nar—; W. O. nariba-
nata	to wag, shake, oscillate, betrayal	noteti; Mthnōrōb—to refuse
nata	handle	
	stalk	Ar. D. naṭitubular stalk
nati	grandson	
natiani	grand daughter in law	
nana	elder brother	Pkt. nonno
nap—	to measure	Ar. D. jnāpyote-is made known in many N. I. A. nap—
nab	umbilical cord, navel	
nal	gully	
nalua muta	jar with a side hole (spout)	
niyai kōr—	to judge, arbitrate	
niucal—	to sacrifice by sprinkling water.	nirmōncōn
niuta	invitation	Kum. nyuto, N. nisto, Bhoj. neota
niula pani	rain water dropping from	eaves
niko	good, genuine	Skt. nikṭa, Pkt. nikko
nin—	paddy plants to send forth flowering spikes	nirgōti Pkt. niggōi-comes out;

nic—	to refuse, deny, resent	Ch. G. nōic (nai+aci)
nicot	to be in want	Bh.
nij	own	
nijai—	to weed, pull up grass	Ar. D. nirdoti-weeds; Skt. ni-to rectify; Hal. Parj/hinjay; Bh/nijay; Hal. nijani; POB. nijhan mariba-to puddle paddy plants.
nijani		
nidorbi	poor, have-not	Bh. narela
nida	solid	nirdarəno
nīda	blame, condemnation	
ninas	breath	Hal.
nini	small mother's sister	Bh., Hal.-nani
nibor—		
nibrai—	to finish, accomplish	Parj. nibt-to be made read Ar. D. nirvrtto-accomplish
niman	correct, faultless	Arb. niman-measure
nirguli (kula)	fan made of bamboo laths for bailing out water.	nirgəno
nirba	clean, natural, untouched	
niliya	blue	
nis—	to whet, sharpen on a stone.	Ar. D. nisyoti-whets
nisna	hone	Hal. nichna
nisot lag—	to feel tired, dull, powerless.	—nih sottvo
nistiya/nistayi	Idler	
nisani—		
nīdi/munḍa	village mark	Pers. nisan-mark
nisni-ḍan	ladder	nāhsreni; Kudali-nisani
nua	new	
nun/nun kariya	salt	
ne—	to take	
neura	separated	onyokaro

poi	shield	pradhi-felly
pai	the floating stick on a fishing line, a float	W. O. phui; Bhaj. poi-sugar-cane sapling.
poi-tai—	to sharpen a blade	O. poi-the-back of palm ; Ar. D. pragh; aka-something to rub with Bi.-poi-a-stick for smoothing plaster.
poiti	broth of pulses	N. poito
poia	a visit to a foreign place	Ar. D. prayana payana, N. pahina-guest; prahune. Laria. pahana-guest.
poisa-munai	a form of marriage	Hal. prabhista munai
pouri	anklet	
pouri	shield	phari
pakal	white mark on body of animals	pelaksa-white
pak—	to ripen, be putrefied	
pakai—	to compare	praksepa
paki	feather	paksa
pagan	Feb-March	
pan—	to exaggerate, tell lies, fraud	Palipagane-clever; Bh. pongon; W. O. pongiba-
pongai	deceitful	to talk inconsistently, to wish ill of others.
pongu-mod	pure and strong wine.	
poc	back; last	
—keda	lagging behind	
poc poc jiba	to follow	
poca	the backyard.	
poc—	to reach	Pkt. pohuccoi-reaches probhuta-much (Ar. D)
pa-j—	to paint/	pinj—
pot	chaff	T. poliu-chaff; Tel. potto-bark; Parj. pot-grain in embryonic stage; Hal. potki-wings.
pot pot—	buffalo to wallow in mud	

poḷa	belly	Dr. poḷta; Pkt/puḷla
poḷki nobat	sugar candy	
poḷkar	wicked, fraud, impious	N. phoḷti-liar; O. poḷkiba-to inveigle.
poḷom—	to be spoiled by getting wet.	
poḷ	Nov-December	Hal. paṇḍ
poṇḍit-kariya	scholarly	
poḷwa (I)	vagabond, idler	Ar. D. poṇḍo-eunuch, weakling; O. poṇḍa-proud, impotent.
poḷ—	to read	
pora	split, chip, strip	—spaḷa-a split
poi	a small unit of measure	Ar. D. poḷo; Tel. poḷi-1½ seer
poḷoi	a kind of tree	
poḷar	leaf, page	
poḷri-kan	ear lobe	
—man—	to collect rice from door to door for a festival.	
poṭi	bow-string	ponkti-line, row; Parj.—
poḍam	palm	Hal. poḍam hat, Parj. poḍam
poḍmek	handful	
poḍa	land for wheat, maize, etc.	Ar. D. poḍhoro-level, straight Hal. poḍor
—kansiya	man in charge of field side	during hunting.
poḍna	right moment, momentuous job.	
poḍor	fifteen	
ponos	jackfruit	
popos	lungs	Ar. D. phupphusa-
—puliya	fat person	
pob	arm, part between two joints	Ar. D. probḍo-fore part of foot.
pobit	pure, sacred	<poḷvito
por	who is not kin	
poroṣtu		
por—	to swim	Ar. D. poroṣoti-crosses

poru	next year	poravo; porut-last year, porari-
poraru	year after next	year after next and also year before last.
porj—	to fry with oil and	Ar. D. porijvalsti-burns po-
porajna	spices	porojse-blazes up
porja	farmer, tenant	
poria-bag	a witch	
porja	scuttle, basket	Ar. D. protigraho Mar. pođe
		wooden bowl
pol	fruit, to bear fruit	
polti	tree with fruits	
pol	chaff	Ar. D. poavo
pəl—	to chop-vegetables	pollovo; W. O.—
pola	coral	provalo
polsk	rope on yoke	
polia / tinpolia	gratis	
poli	bee wax	N. polo, Kumaoni. polo-bee hive
polok	unsubstantial soft part below the bark.	
polkai	to make hollow	
polka	hollow tree	
poloi	paddy paid to herdsman during harvesting	Ar. D. palo-herdsman; W. O. polai.
poloi	winnowing fan (big)	
pa—	to get; to hit, strike	
poi—	causative	
paik	soldier	Pkt. paikka-footsoldier, messenger.
paiji	Job, daily avocation,	
		praristi-work
citai—	to work	
oi-kor-	to shave	
paijal	labourer	
paida	loan for fixed period (baida-Oringi area)	Arb.-kontor
	pay foodgrains towards interest of loan.	man—to
pau / paula	foot	
pau	a quarter	
pauc	niche in wall	
paura	guard	

paara	guard, watch	probhæi
bat—	gate-man	
pak	near, side	pokso
—oi—	to turn aside	
pakri	petal	poksmoñ-filament of flower
pakna	stone	pasago; Bh. Hal, Ch. G.W.O
pag	turban	pogga-head dress
pagoṛ	gap, aperture	O. phankø
pagan	mound over burial site	
pagl—	to chew the cud,	Ar. D. vyagolotyoti, prögura-chew.
paN—	to malign, bewitch	W. O. to wish evil, Ganjam-to encharm, Puri-to subjugate by punishment;
		Mar. pagne- to crush into piece
pangon	magic, sorcery	Ar. D. probho ngo-breaker, cru
paNnia	sorcerer, exorcist, wicked, trickster.	sher. Hal. pan pingolo-magic
pangar—	to wrap the body	Pkt. pangurono-cloth, ga
		ment pamgurai-covers.
paN,i	gate,raft	W. O. paguri; piagrho ho'd ng in front.
pac—	to ripen	
pāca kør—	to suppurate	
pāc	five	
pac—	to, medi ate, resolve ima-	Ar. D. pañcoti-spreads out
	gine.	arranges O. pāc—
pācar—	to ask	
pacia	loincloth	pācəpəto, W. O. pāc
pacura	blood leanness	
pajai—	to sharpen (at the black-	Ar. D. prəjvolotyoti
	smith).	
pāji—potar	almanac	
pājuri	roof-frame	
pajer	toll collected from passe-	
	rsby during festivals.	
pajra	a spring where water—	DNM. pəjjhəto-to flow; Mar.
	we is up.	pəjjhər.
pājra	rib	
pal—	to get torn	spatotyoti

patai	cloth (lady's)	Ar. D. poto-woven cloth; Parj. poley; Bh. photoi; Hal.—photoi menstruation cloth;
paiai—	to send	A. D. prōtistōi Pali. potṭhapeti-sends.
paia	harrow, rake	Tr. D. pottō-slab, tablet
—mar	to rake, level	
—tar	to saw	
paial—	to fold arms	prōsthārō-spreading out; Ass. pothali-extending cross wise;
patali dar	-to embrace	W. O. putlai-to hug, embrace; O. to wallow together.
patia	the wall plate of a thatched house.	O. patia-wooden plank
musa—	the top ridge of a house	
paī-gor	untenanted house	
paia-poda	fallow land, pasture	
paia	base socket of arm	Ar. D. sphaiō,
—gor	front leg, rump	Pkt. phaia
paī→	to pass wind from the stomach.	Ar. D. pordō-fart
paiera	man with swollen body	
paia	man without work	
paioi	shoes	Ar. D. upanōh; Skt. panna dhri. Hal. panhi-chappal.
panḍra	fairskinned person	Ar. D. panḍu; Bh. Hal. Mar.—
patol	thin, slick, sparse	Ar. D. potralo-leafy Pkt.—pottolo-thin.
patliya		
pati	ridges in between furrows.	Ar. D. pato-breadth Panj.pata space between two lines of ploughed land.
patia	thin strip of bamboo lath.	Dr. D.—T.patjai-palmira timber, rafter, Te. patte-bar or span of wood.
patli	earthen pot (medium)	patrō potatō patli, Pers.—patila.
pad	foot	
pād	trap	N. D.—Pers. fūd.; prōbandho
—of—	to set	

padri	prostitute	T. patiru, poṭi-harlot, lawless, Tel. paḍucu-to prostitute oneself; porādaraka ?
padra	(male)	
pani	water, rain	
—mar—	to rain	
tipro—	drizzles	
—kaṭai—, capai—	to irrigate	
—jik—	to soak	
—sar—	to urinate	
—utrani	cloth for the naik in a marriage.	
—guna	large pot to store water.	
—poṭṭe	worship	
pania	comb	prāvegi
	weaver's comb in loom	
panu	tax	Tel. pōnnu
panu	the right condition, right moment, season.	Kan. poṅgu-to make ready, equip, decorate; Tel. pōnnu. to contrive, design, suitability
pap	sin	
papeṣṭi	sinner	
papṭ—	to exorcise, shake out or thrash away water from a wet cloth.	prapitōṇa
pabli	hill	porvota; W. O. pabuli
pamr—	to talk in sleep, to talk irrelevantly.	pamara-fool, farmer
par—	to be able	
par	cave	Kan. paḍu-place of refuge for animals; poḍḍu-crevice, cave-Tel.; POB. pahara-a succession of mounds; paru-low.
para	perhaps, like	porom; prayo
parua	pigeon	paravota
parka	two-paisa coin	Tel. paraka (Srikakulam Dist.)
pal	ploughshare	phalo
pal—	to put forth new leaves	pollovoyoti; Mar. palōne N. palaunu, H. paluhna.
paluani cog—	new leaves to come out	
pal buri	a kind of grass	

pala	plant, seedling,	pollova; O. pola; Hal. pala
—gari	plantation seed bed	agaro
Palai—	to go away, flee	
palane jiba		Bh. palayoti
palai—	to repair	Tel. pali; nib; T. palli-teeth.
pali	nib	Parj.—boundary, Hal. poi— (Dr. Telang. + pora—illa)
pali	edge, margin, bank	T. i—ppal—this side, hereafter, Skt. paryayo.
pali	once, turn, time.	Pkt. pollotai—overturns.
paltu	returnable	Skt. parivodro, O. palodhua,
palda	Erithrina Indica	Ar. D. polalo—stalk, straw.
payal	hay, crushed straw	Ar. D. spaso—noose
pas	trap, snare	
—or—	to set	prasmoroti
pasr—	to forget, ignore.	
pasru	forgetful	Ar. D. parsvalo Pkt. pasallo— relating to the side; Parj.
pasl—	to take a turn	Kol. pasat—side.
paslai—	to turn over	
pasli dek—	to look back	
pes—	to throw away, to drop, let go off.	
pick—	to knead, wring, squeeze	Ar. D. piccyoti—presses flat; Tel. pisuku—to squeeze, T. picc— kku;
picki dar—	to hold, grip.	
picka nola	sprayer, syringe.	Mar. pisa-mad—Sind. pissu-mad
picasi baya	fiend, dried brain	pisacc
piñ—	to whip, beat	
	to hammer, ram	
piña—hammer		
pit—	to divulge make loose'	ignore, miss a target aimed at
piti	back	sphitai
pinça	verandah	pinço—lump, clod,
pinçri	shin, calf	Guj. pinçli, Mar. pinçi—pinço
pit	bile	
pitai	brass	
pidar	inner room	pitr—grho
pid—	to put on	pinoddho
pipol	Ficus religiosa	pippola—berry

pipi—	funeral	Ar. D.—Guj., Lahandaupipi— reed of pipe.
pira	spleen	
piri	straw, thatching grass, thatch, roof.	Kol., Kui.—piri ; Tel. puri ; Ar. D. piḡita piri—crushed straw
sum—	thatching grass	
sindi—		
pil	interest, offshoot,	Ar. D.—Guj.—sprout, shoot.
pilka	newly got twigs, shoots	
—mel—	to spread branches while growing up.	
pil—	to milk a cow, squeeze out juice.	Ar. D. pāyoti, Pkt. pilei— Parj. pel.—milk, pid—to milk Gond.—pir ; Kudali. pil—to wring twist, milk.
pila	child	T. pillai, Tel. pilḡa
pilarni	woman with new baby	
—putai—	to hatch egg	
pisl—	to slid, slip, trip	picchala—slimmy, slippery.
pak—	to belch, blow	phutka—pkt. phukkai
puc—	to erase, wipe off	prachoti
puci	proxy	Tel. puaci—personal recogni- tance executed by witness to appear in the court on the fixed day of hearing,—POB.
puj—	to sacrifice, offer to god, to kill by cutting the throat.	
pujari	priest	
puj	pus	puyā
put—		
putai—	to make a hole, break, expose a secret, reveal hole.	
putaḡa	to bloom	
put	hamlets	T. poḡa, Tel. poḡu—hamlet.
puti	unit of measure (20 man-1 puti)	T., Tel. putti—500 lbs.
puṇa	condiments used to flavour curry.	
puḡa	container made of leaves	puḡka.
puḡra	buffalo—calf	Ar. D. paḡḡa Mth. paḡaru
puṇaṣa	corpulent, swollen body	Ar. D. puroḡa O. puroḡa roll of rice made of flour pordakor O.—paḡara—farting.

panḍ—	to rest, comfort, pant, breathe	Tel. panḍu—to lie down, Parj. panḍ
panḍa	breath	
—jik	to inhale	Ar. D. spunḍoti—expands
—caṭ	to exhale	phunḍo—to smell, inflate.
poṭ panḍa	who breaths heavily	
sas panḍa	panting	
putla	idol, image, pupil of eye.	Ar. D. putroḷe
pudi	vagina	Ar. D. putc.—buttocks, Pkt. puttaro—vulva, Kum. phuddi
pun—	to sift, winnow	Ar. D. punati—purifies ; Ch. G. punne ; DNM. puṇc.
puni	and, again	
punci—ujol	full-moon, bright half of month.	
pudli	muzzle put on cattle	
pur	layer, fold	purō—filling
pur	flood	Hal. phur ; Skt. purō—water, current, lake
—nal	rain water drains, natural waterways	T. punal, Kan. ponāl—stream, river, flood.
pur—	to enter	purṇoti—fills
purai—	to shut in, push in,	
puri a—	to blow in, pervade	
para—āḍi—bel	early night	
puron	full	
purna	old, worn out	
purni	lily, reed	Ar. D. putokini—lotus, H. purain
pul	flower	phulla—blossoming
—bosai—	to embroider	
pul—sundri—	twilight	
ādar		
pul—	to swell, puff up, bloat.	
pulera	swollen	
pula—lia	a sweet made of parched rice.	O. ukhuṭa
pulka	hollow, corpulent	
pus	Nov.-December	
pusi	semen	Bh. pusoya ; W. O. phusi ; Balasore-phusa (anus) ; Ar. D. pusyo-vigour, prusitō-wet N. phusi-semen, Kum.-dirt on penis.

pengar—	to open wings as birds.	Tel pongolinou-to part wide, Kan! pongo-apart
pej	rice broth, scum of boiled rice.	peyo
bedna—	rice and millet mixed	
lai—	only millet	
—bela	forenoon	
pet	belly	
—oi—	to conceive a child	
peti	young hen	posiho-young animal penthi
pōdom	rice-beer	
penḡa	cluster, sheaf, tassel.	
penḡi	oil-cake	Ar. D. peḡo-lump
peti	box	
pepul ut—	to bubble as fluid	Hal. pepul, W. O. phephol-foam
perka	limping, straddling	
pel	rectum	Ar. D' pelḡ
pei—	to push, shove	prelyoti-sets in motion
pei ji—	to dare, disregard	Bh.—
pes—	to send	presoyoti
peson	(Verbal Noun)	
po	son	Ar. D. potḡ-young animal
po-nati	grandson	
—buari	daughter in law	
pokta	ripe, matured	pokvisḡa pakḡh-rice
potri maiji	pregnant woman	
p oḡ—	to burn, roast	poḡ—
poḡ	buffalo-bull	praughḡ, Pkt. podḡg-grown
jar-poḡ	bison	up, capable; Mth. potḡ-stou robust; H. porh-big.
poo ti-poo tai	dirty, ugly	phuḡg-wantonness; W.O— puhur-filthy, slovenly.
Poti	book	
pos—	to adopt	posoyoti-nourishes
posua po	adopted son	
boi-jal	a circular casting net	vito-round

boġta	armlet	H. bahuja
boid	medicine	voidyo
boiros	enmity	
—kor	to cast the evil eye	
boira	deaf	bodhiro
boisak	April-May	
bouni/boini	sister	
boira	spinning-top	bhromoro
boira	gnat	
bag—	bumble-bee	
—moca	dragon-fly	
bok	crane, egret	
bokul	bark	volkolo
bokra	bill-goat	bokoro-kid, lamb; Pkt.— bokkoda; Bh. bokora.
bokr—	to prattle, play jokes.	Pkt. bokkor-laughter.
bog—	to ride	Ar. D. volg-leap volga-rein, vrojoti Pkt. vaggai-goes; W.O. bogh-to ride, climb.
boiri	whirl-pool	
boc—	to live	voncoti—moves
bocka	bundle, packet	Turkish-buqa; Ass. bokosa— load carried on back
boġa	fingertip	vortok-osomething round?
—mar—	to snap fingers	Tel. boġtu-drop
boġoi	tiny	W. O. buġhi-small; Hal. botki— round-shaped
b oġoi lua	a small bird	Ar. D. vortoka-quail, partridge O. bhaġoi
boġ—	to grow	Ar. D. voġro-big;
boġai—	to increase	
boġ—	to attain puberty	euphemical
boġ	aged, elder, senior	
boġli	elder wife	

boṣadriya	good eater	
boṣ tənḍ	loud	
boṣ jiuna	lok/richman	
boṣ munḍi	caṭi/big black ant, black pismire.	
boṣ gac	banyan tree	
boṣai	aunt	
boṣu	father's brother	vōdra-an elder
boṣe maṣ	very big	(maṣ-weight, measure)
oṣ	stone of a fruit	Ar. D. voṣo-small lump Pali-voṣo-thickening bulb, tuber
boṣa-sap	viper	vōdra
bau—		
dud—		
boṣi	angling hook	boṣiso
boṣki	navy	W. O. bundki-naval hole
—ḍokri	nurse	
..biru	ceremony of cutting the navy of new born babies (bond-to divide, circumcised man, unchaste woman-POB)	
botar	like	vōt
botr—	to moisten, saturate with water.	Sind. vōtraunu
botar	proper wetness for agricultural operation	Ar. D. vōptrā-sowing, seed land; Bh, Hal., Santali.—
—pani	first rain to start ploughing	
—kiṣa	winged white-ant seen in rainy days	
botai—	to direct, teach, reply.	vōtta, Pkt. vōtta-talk.
boti-maru	fire-fly	vōti-wick, lamp.
boto	ball	vōtulo; cp. Tel. bonti, T.—pōntu.
	castrated	Skt. vōdhri
bodra	waste-land	Balasore, bodhis-damp; bodaria-jungly; Guj. vōgro-waste land; H. bōnjar.

bodru-pakna	pestle	vrt-bruishing, pestling
bodrek	some amount	POB. bodariba—to heap up.
bond	door-frame	
bondlu	ligature	POB. bondu—a bit of iron attached to door plate.
badar	cholera	
bodl—	to exchange	Arb.
bodla-adla		
bōnōk	colour	vorōko
—lagai—	to paint	
boni	blood	vorō-red colour
—bōdar	dysentery	
bōpu	health, strength	
bōbja	toothless	Mar. bobda-lipping; O. boba—
bōmr—	to talk in sleep	Ar. D. bhōrbhāro-confused rambling noise.
bōmli	navel	Hal. bhōmli, bōbali. Nahali-bumbli; kui-bombli
bōms—	to cast greedy eyes	
bōrg—	to bestow	vrj-to emit, O. bōrg-to send to depute.
bōrōt	pimple	—vōrtoko-something round. Bastar, bōroth, POB. bira.
bōrd—	to exceed a target	W. O. bōrli—
bōrot	string, rope	Ar. D. vōrōtra-strap, thong; H. bōrot-leather thong, girth
bōros	year	
bōros	courage, daring, bold	Skt. vōroh, H. bhāros
—kōr	to encourage	
bōrti	full	bhōrōna
bōrai—	to screw, bore	
bōl	good	Ar. D. bhōllō—auspicious
bōlōi		
—kō—	to admire	
—pā—	to love	
bōl—	to spin, twist a rope	Ar. D. vōlōti—turns, twists

bal—	to flow, let go in water.	Ar. D. vohotl; Bh. boray.
bool	thick, sticky	bohöl
boolanī-jatra	rituals against epidemic	Hal. bohorani
boloktiar	by force	belatkaro
bolmot kar—	to compel, persist.	bolvonto
boyo lek	coward	
boyi	dangerous	
bas	fat	Ar. D. vosa-fat, grease, brain
bas—	to sit	Ar. D. vāsoti-stays, dwells
basija—	to curdle, coagulate, precipitate.	
basl—	to demolish, wreck, collapse.	Ar. D. bhrōti-collapse, falls down
bai	brother	
bai—	to carry water	vohoti; O. bohība-to bale out, bshība-to lift water.
bai—	to wear long	Ar. D. vyayoyoti-spends
baigon	brinjal	vatingōna
baida	instalment	Bh—
baimata	an unknown person	
bail	cultivational land	Dr. D-T. vayal, Kan. bayil, Tel. bayulu-paddy field, agricul- tural tract; Pers. bohal O. bahal-settled land, confined land.
ba u	wind	
ba-duka	storm	
bauri	of outside, outer (one)	ref. bar
baui—	to return	Pkt. vahuḍia-gone
bauni	turban for carrying load.	Hal. bahnid vohāo
bauli	earring for upper lobe.	
bāus	bamboo	
bāusi	flute	
bāk/bākti	curved, twisted	
bāk-lek		Bh. bakja

bāk-aḡi	empty jar carried by	
bāḡai-to bend	women to fetch water.	
baka	to hire	Ar. D. bhoeto Pkt. bhadgo— hire.
an=		
bakra	room, apartment	Ar. D. vaksakaro-basket Pkt.= vokharo-granery, H. hokhar=
koja—	entrance room	house.
gadi—	inner room	
bakan—	to comment	vyakhano
bakna	riddles	Ch. G. abhatoko
bag	share	
bagai—	to divide, distribute	bhajpyoti
bag	tiger	
ila dagia=	panther	
maca ḡia=		
poria=		
potrali ḡurka		
bagai	tiger infested	
bagan—	to slip away stealthy.	Ar. D. bhajjote—Pkt.=bhoggo fled.
bagar	young she-buffalo	W. O. bogar-male, bogari-fem Korku=
bagra	cracked	Ar. D. vighotote—is broken; W.O. bograi-to scatter heaped up things.
baglai—	to spread around, diffuse.	Ar. D. vilogno Ass. H. bilag-to separate. W.O. biglibu.
bāg—	to break	
bāḡia	crack, crease	
bāḡi	crease	
bangiya	carrying staff	Ar. D. vohongo
kona—	for carrying wood	
sul ḡan—	for paddy etc.	
bac—	to choose, sort out.	Ar. D. vrksote-chooses
bacit/bacli	outcasted	
baca	calf	votsa, apotyā—avacca—
baci	fem.	
baj—	to fry	Ar. D. bhrjjeti-fries, parch—
baji-sag	frying vegetable	

baj—	to strike, beat a drum.	vadyote-made to sound
bajniya	drummer	
bajola	impotent	vandhyo-barren, sterile.
baī—	to grind, pound	vortotyoti-causes to turn.
bal	way	
kani—	sub way	
mola—	untrodden way	
qela—	cross way	
—dekai—	to lead, guide	
—paura	gate-keeper	
baṭo	elder sister's husband	Hal. bhato bhartr.
baṭa	open field	Tel. vottivacant, Parj.—
pada—		boti-bare ground;
ikra—	a kind of paddy	Ar. D. vaje—enclosure, garden
—dan	to burn dry leaves	Kan. botla-rice in husk
—potai—		
balia	small drain	Ar. D. vortro-dike, dam
		Sind. vatiya-dam between
		fields serving as path.
baī—	to divide,	ventoti-shares
baṭa kor—	to serve food	
baḍu	slow, idle	votu, voru
baṭ	fence, enclosure	vato
baṭ—	to serve food	Ar. D. Vandhyoti-divides
baṭan—	to sweep	
baṭni	broom	Ar. AD. vordhoni, Pkt. vaj—
baṭi	Jacket, Ganji	ghoni; Hal. baṭen, boṭa.
banel baṭi		Bodice ?
		banyan ?
baṭi	loan of food-grains	Ar. D. vordho-giving advance,
		profit; Dr. D.-T. varoko Tel.
		varakomu, Gadba, bari—
		money advanced to farmers to
		be received again. O. Ganjam-
		loan without interest.
		—vordhoki
baṭoi	carpenter	Ar. D. vonto-tailless, bonḍo-
banḍa	tailless	maimed, impotent; Tel.
		validi; Hal. Parj.—
		Bh. ponḍki.

bonjka	short and fat, dwarf	
bandi	food given to cowherd	
banjari	boys as wage barber	Ar. D. Pali, bhāṇḍu-bald, shaven Pkt. bhāṇḍu-shaving.
bat	rice	
mukla—	rice, cooked in middle room	
coru—	rice cooked in inner room	
batiya	salary, victuals	
bat sag de—	to thank, pay regards	
bāti	vomit	
bad	challenge, laying wager	
bād—	to tie, pack, bind to adopt an animal to enact a role in drama	
bada-sada		
bād on ōgi	kainj house	
bada	unit of measure (10 puti—bondek)	
bandapon	July-August	O. sravona
budol	storm	Ar. D. vardola-rainy day
budra	ferocious	(bad-quarrel + ra)
bana	loin cloth	vorna, vano-weaving, loom; vornika-actor's dress. O. bana flag.
bana-bati	mimosa scandens	
bana ma—	to strain with strainer	
bana bosai—	to carve, paint	
o anabor—	to offer food to ghosts and spirits during a festival	
bania	texture of a cloth	Ar. D. vano-weaving
bania-moric	black pepper	vonika > bania
banja	nephew	
ban'ji	neice	
bap	father	Pkt. bappo
—ioji	an abusive expression	
bab—	to think, wish, suppose	
bamon	Brahmin	
bama o—	to be bewildered	<bhroma
baya	insane	
bar	twelve	

bar	outside	
bauri	outside bullock	<bahiriko, Lahanda-bahiri
bar—	to go out	
bara	load (carried on head)	<bharo
baria	body,	<voraho
barik	village headman's Assistant,	Ar. D-vapokarin-one who shaves
bal	hair (of eye brow)	
—moni	boil	
bali	sand	
—jatra	a festival (starts before Bhadra full-moon for 10 days)	
baliya	cashew nut	Ar. D. bhollato-semecarpus anacardium, Pkt. bhollayō.
balu	bear	
bof—		
sindi—		
balusa	a temporary awning, bower of creepers.	Ar. D. vasakulo-resting place;
bas—	to snatch away,	Ar. D. vyasyoti-throw away
basi ne—	to wash away.	separates; bharasyoti-falls;
		POB. bhas-to be ruined.
bas	odour	
kor—	to smell sweet	
basna	fragrant, perfume	
basa	dwelling house, lodging	<vaso-abode
basa	language	
—cor	who does not keep his	Ar. D. vasyote-roars, lows, sings
basuti	word chirping	Ar. D. violobwayoti <O. bijohi.
bjorbiur—	to throw after	
	swinging around (with a sling shot)—to agitate,	
bik—	mix, scatter.	
bika-baja	to sell	
bigs—	to bloom	
bic—	to scatter	<vincoti
bicol	slippery, slimy	<viccholoti
bicliya		
bicar—	to think; decide, discuss	<vicar-mode of
bicarna	discussion	action, ponder.
bijar	disgusting	Pers. bejar
—lag—	to feel disgusted	

bīḷi	lightning	
bīṣṭk	small boil	Kalahandi. bīta—little
bīṭa	blunt wooden arrow	Ar. D. vīta—small piece of stick shaped like a barley corn.
bīḍr—	to be scared	Ar. D. vidravayoti—puts to flight ; Dr. D.—Kan. bīḍr, Tulu. bedaru
bīḍru	very fleet	
bīṭ	tight	
bīṭ—	to dilute, mix, unite ; to accompany, help	Ar. D. vīḍyoti—fastens, make firm ; Parj. bīṭ—join
bīṭk—	to flash, to be startled.	Dr. D.—Kan. bīḍr—alarmed ; Tulu. bedru—fright Parj. bīṭk ; O. bhāṣakiba
bīṣm	ant—hill	bīḍ ; Guj. virro
bīṭhita	irritating, vexing	Hal. deep black.
bīṭr	inside	
bītri	inner	
bīta	linear measure—span from outstretched thumb to little finger	vitoti ; Parj —bitta.
bīd	bracelet	tabj
bīd—	to shoot	
bīda	plug, gag	
bīdna	chisel, iron drill	
bīn	different, separate, another one.	
bīne		
bīnes	Bean	
bība	marriage	
udliya—	by elopment	
poisamunḍi—	by compulsion from the girl's side.	
soḡorta—	by paying compensation to the first husband.	
bīmṣ	spinal meat, the meat around the spine.	
biru	worship	T., Mal. vira—festive celebration
birua	wooden almira	Bureau. Ganjam—
birumḷi	butterfly	Ar. D. vāroḷ—wasp ; O. biruṭi—
birḷa	bamboo lath, splinter.	Ar. D. vidalo Pkt. bīdalo—split bamboo ; Dr. bīdir, bīduru—bamboo ; Parj. borḷa
—bet—	to split bamboo.	—bamboo door
bīl	hole	

bila	Terminalia bellercca	Ar. D. vibhidaka, Pkt —bibhela Mar. vchla ;
bilni	cat	
bokra—	male	
bili ji—	to dissolve	viliyote
bilki	tremble, bewilderment	vihvol
bis	poison	Dr. D.—T. vicukku, Tel.—
bisog	disgust	visuku—displeased, disgusted ; Ar. D. visusko
bisor	a fish trap made of bam- boo strips	Ar. D. visoro—spreading ; Hal.—
bisor/god bisor	bad smell	Ar. D. visro—musty, smell of raw meat ; W/O bisren—fishy smell- ing.
bisas	trust, belief	
—lok	favourite	
buari	younger brother's wife	Ar. D. vodhuti—son's wife, vyovoharika—female slave N. buari—son's wife
bai	floor, ground	Hal. bohari
buk	hunger	
bukliya	hungry	
buke ro—	to fast	
buk—	to howl, bark	Ar. D. bukkoti
buk	chest	Ar. D. vrkkō—kidney O. buko
buj—	to realize, understand	budhyote
bujai—	to advise, explain	
bujni at	right hand	bhunjote—enjoys, eats
buta	bush, thicket	Ar. D. buta—bush, plant
buti/butka	dwarfish	Hal., Bh.—botki ; Santali— butri—tiny ; Ar. D. vante butt ango—stump bodied ; Mar. butiga ; Parj. botti
bulru par—	(bullock) to low	
bur—	to sink, immerse, dip	
buti bat	west	
bur gali	to purify by bathings after death etc	
butiya maN—	to collect alms during Puso festival	
but/butek	much	
but din—ji—	to last longer	
buut	ghost	

būti	service, wages	vr̥ti—wages ; Ch. G. bhuti ;
butiar	slave, servant	Bh. buta, butiar ; W. O. buti— servant.
būd	stalk	Ar. D. bundh—bottom Palē— bunds—root of tree ;
budar	Wednesday	Af. D. varo—appointed time, one's turn.
budra	born on	
bun—	to knit, weave	Pkt. vunano—weaving
buna bo—	to shrink	
bun—	to do wicker work	
bun—	to scatter, strew, sow	vinasoti—scatters, vopono— sowing
bumi	land	
bumi bara	property	
bur	coir (cocoanut's)	POB. borō—top of palm tree
bur—	to remove feathers from a bird's body.	Ar. D. burō—powder Sind. buri feathery excrescences on heads of millet ; Naiki. bur—feathers
burī	grass	
burī pani	drizzle	
burī kaṣa dara	thin pieces of wood	
bursa	robust	vr̥salo ; Kudali. bursa—dirt
bursunḍi	mosquito	Parj. buronḍi ; Santalighosri— small flies O. bhusandi—weapon
būrustu lok	good person	
bul—	to travel, rove	vyapocoti—goes away off O. bul— ; vr̥poti—wanders
bulai bik—	to peddle goods	
bulka	fatty	Parj. knot of tree
busonḍo	fatty	
bus—	to prick, gore	Ar. D. bhr̥syoti—falls down O. bhus—
busna ḍan	good	
bek	neck	
—muna	bag	
begr—	to spoil, be angry	Ar. D. vigh̥tate—flies apart, is marred, broken ; O. bigar—
begl—	to separate out assorted materials, to strain out water, to diffuse.	Ar. D. vigh̥l̥ti—flows away, viyag̥ho Pkt. vegg̥ho—sepa- rate, N. Mar., Guj.— ; W. O.— begol—another.

ben	frog	vyongo
pureri—		
for—		
oya—		
benti	toad	
bengai	lock	DNM] bengi—having a fence or enclosure ; T. bigamu—key ; Koda—biga—lock.
bengal—	to spread a heaped mass.	O. bengulai—
bengali do—	to rinse	
beci	Bench	
beja	sense, consciousness	Ar. D. vedo—knowledge, majjon—marrow Punj., Guj. bheja—brain, intellect.
beju	sexless	Ganjam. beju—eunuch, bejiri—woman having no sign of femininity. viryo—semen
—agna	male	Tel. bonjari.
—pudi	fem.	impure things.
bejorna	place in the village outskirts for throwing (A. E.—feed ghosts)	
bejri	tomato	Hal. bhejra—variety of small brinjal ; W. O. veji—tiny
bel—	to meet, to find a thing sought for ; to collect,	
beti pak ai—	pick up to offer sacred rice to gods.	
bel	presents	O. bheti
bel	hunting	T. vetlam, vetlu ; Tel. veto
—kariya	hunter	
ber—	to surround, raid	vestono
beta	enclosure	Ar. D. vesto Punj. beṭha—court
gabar—	low land (for paddy) yard	gobhira—deep)
	land which can hold	
	water	
gar—	shallow land	
scia—	high and dry land	
cari betti	surrounding on four sides	
beṭa	two-annas-coin	Tel. beta, ṣṣṭaga
bet	the number of times a cow has calved.	Tel. vedo—rutting season, vedaru—
betar		cow in heat ; Ar. D. vijatrō—birth
		Kum.—bet—calving. Mar. vet,
		Guj.—betar.
		vedoti—pierces
bed—	to penetrate, mix, to punch	
bedna pej	gruel made of mixed rice and millet.	

benai	sister's husband	bhagnipoti.
bebar	business	vyaparā, vyavaharā
bebriya	business man	
ber	enmity	voira—hostile
berua	who bears enmity	
berka		
mar—	to avenge	
dar—	to stake	
—daru	avenger	
berani	low caste wife	vyavaharika
bersa	shameless	O. bhesra—ugly
—ka—	to repeat	
bel	sun	Skt. vela—time, Hal. ber ;
bela	time	Gadba. vele, Kuwi. veja—sun.
bele	during	
—ūdiya	at sun rise	
—udlani bat	east	
—bos—	sun set	
—boslani bat	west	
jir jir—bel		
badol pacia—bel		
rata kājia—bel		
—ban—	to pass time, turn of time	
bela	lump	W. O. bhela—clod, lump
beli gai	cow which gives birth many times	O. belia—sportive
belu belu	repeatedly	
besi	much	Pers. ; Skt. visesa ?
besni	purse, wallet	O. besōji—hooked pendant for nose Ar. D. vasonā—dress ;
mal	tied to waist	Hal. beson—tied to nose.
bo/bou	elder brother's wife	bodhu
bo—	to carry	vohoti
boj	heavy	Ar. D. vohyo Pkt. vojho.
boji	feast	bhunj—to enjoy, eat
tin polia—	feast by contributing share	
bol—	to tell	Pkt. bolbol—speaks (conjunctive)
boli—	because of, for that, namely, even.	
miotor	friend	mitro

moidor	yolk	Ar. D. mēds—fat marrow
moidan	noon	—mādhayhno
moia	bee wax	modāno, O. moāno, Tel. moīnoṃu
moiri	pipe instrument	—mādhuri
moira	piper	
moisi	buffalo	
mout	prestige, honour	mohetvā
mokor	dried rice	Ar. D. mōrkōkō ; O. makhōtra.
mōka	young seedling	Tel./mōkko—young plant,
mōgor	crocodile, alligator	
mōggelbar	Tuesday	
mōngla	born on that day	
mōga	stem,	mōngō—mast ; POB. m— a wild tree that grows long without branches.
mōca	blue or black marks on body, mole	T. maccu—bluish, maccam—mole Tel. mōcca ; Ar. D.—mōncika—trough on legs.
mōci	fly	mōksa
mōj	core, kernel, pith	mōjōn—marrow
mōja	middle	mōdhya
mōjari	of the middle	
mōji	seed food—grains	mōjōn, mōdhya, mōnjori. euphemical
mōjur	peacock	N. mōjur ; Old Awdhi—mōnjur
mōk—	to break a promise	mōi—crackle, snap
mōrōk	river with strong current.	H. mōrōk—plague.
mōra	corpse	mōrōkō
mōri	a ghost	
mōtam	final fixation of price in a bargain	T. mōttam, Tel. mōttamu—
mōd	wine	sum total, aggregate.
mōd sur		
mōdual	drunkard	
mōdur	sweet, tasty	
mōn	mind	
—kōr	to like, desire	
—pā—	to love	
—sārda kōr	to please	
mōni muṇṇa	bald head	

mənḡl— mənḡla	to hover round round, circle	amənḡḡḡ—circle; Parj. mənḡl—
mənḡr —aruni —sani	spell, charm midwife, nurse	
mər— mərtaḡ mər pət	to die withered, dried up between life and death	
mərag	expensive	məhargḡ
mərad	male	Pers. mard
mərdiga	brave	
məriyad	honour	Ar. D. meryada-region, boundary
məric	chillies	
məol	dear, expensive	mulyo
məlu— məlua	sick	molino
məlua pani suna— kəstura—	wildcat	Ar. D. mollar-ber; T. muyolhare;
məlkai—	to flash a sword	Parj. malk-light to flash; POB. to sprain, wrench
məsən məsniya	cemetery a ghost	smosano
məsi məsi anra	charcoal	Pali. soot, ink, black dye.
məska məski	wrestle	Ar. D. masoti-rubs, crushes.
məs— məsrai—	to be burnt to burn to cook slowly	
mai	feminine	
mai-amḡa	thumb, toe	
maiḡi	woman	
maiḡa bun—	to sow two things at a time.	
main	friendly, courteous	manyo
maḡs	meat, flesh	
məkoḡ	monkey	
makti	spider	mərkəḡ, in many languages locust.

makri dor	rope that joins yoke with plough.	
makona	a big red ant	mokuna, Pkt. mokuna-bug ?
mag	Jan-February	
mag—	to beg, ask for, request.	Ar. D. margoti-seeks, asks
magni	begging	
magtiya	beggar	
mac	fish	
maca	scaffolding	Ar. D. manca-stage Dr. D.-T., Tel. maccu-terrace
macaki	circular sore on sole	Ar. D. mancika-trough on leg
maci	scaffolding	
maij—	to scour, wash with abrasive	Ar. D. marjoti-rubs, cleans
maī	pulpit, high scaffolding.	Ar. D. maḍḍ-upper story of a house; T. maḍm-storied house
maī luga	two pieces of 'reku' (cloth) sewn together.	
maī	clay	
lip—	to plaster	
maḍu	a hole (place for a hunter to lie in ambush)	
maḍu	sediment	
maḍu-cikon		
maṛ	bettings	
maṛ kōni	fight	
maṇḍ-/meṇḍ-	to stamp, tread on,	Ar. D. maṇḍoti-pounds, crushes
maṇḍai-	to thresh crops	treading by bullock's feet
maṇḍa	pan (earthen)	Saora. maṇḍi/banḍi-cup, dish; O. maṇḍia-tub.
maṇḍi	knee	Dr. D. -Tel. maṇḍi (cp. Skt. maṇḍu-ki-part of elephant's hind leg
—kuṭa	to kneel	Parj. maḍi kuḍtel-kneeling position. (Ar. D. kuṭṭha-knee
maṇḍia	Eleusine Coracana	Ar. D. maḍoke
maṇḍru	a dish made of millet	
mat—	to get drunk	—motto
matual	drunkard	
mat—/matal—	to churn, stir	—moṭṭoti
matōr	but	Bh. mantōr
madan	cancer like growth on trees.	POB.-Ganjam-a-parasital plant growing on the body of another tree.

māda	herd, of cattles	Tel, Kan, Prj.-mōnda-flock herd
man	unit of measure (1 man—3, 4 or 5 ora)	mano-measure
manti ker—	to show respect	manyoti-honours
manamani	aggrement	manon-agreeyong
manoi	an unknown man	Parj. money-man; manovo
maposad	friend	
mama	father in law	Ar. D. mamo-uncle
mar—	to kill, hurt, beat, cut the throat, play an instrument.	
maru	a habitual oppressor	
mar—kunḍiya	quarrelsome	
mal—	creeper	
mala	forest	Ar. D. malo-forest near the village, Pkt. garden.
—mar—	to clean a field for plantation	
mali	necklace	
kagla-, sorisa,	sauda-, gini-, dan-mali)	
mali	gardner	malin
malni	fem.	
maliar	Malaria	
mas	month	
masika	monthly menstruation	
mic	lie	
micua	lier	
mišk	to ogle, make eyes at, blink	Pkt. mincono=blink; Kan. miškis=blink
minḍ—	to stamp on with the foot, trample	Ar. D. marnḍti-pounds, treads POB. minḍei-thrashing ground,
mit	friend, a crony	
mitai	friendly	
mītana		
mītimi		
mina	locket on a necklace	
mīl—	to find, acquire	
mīlai—	to collect	mebyoti
mīlimicka	glow-worm	Ar. D. mīloti-blink, mīcc-to wink

mis—	to join. add	
misai—	to include	
misa	also, in addition to.	
ma	face	
maaj	front	
maan		
—cina cini	twilight	
ma/ms-cikan	honey	O. maou
kaŋi—	of branches	
bi—	of the hole in tree	
—maci	bee	
mgi	I	
muka	bundle which can be held in a grip.	Ar. D. mukka-blow with fist; P. O. B. muka-bundle.
mukjom	main, principal, proper	mukhyo
mukl—	to be released	
muklai—	to let go, free	
mukla bat	ordinary rice (not ceremonial)	
mugi	mongoose	Kan., Tel. mungi; Ar. D. mudgabha-bean-coloured.
munna	Moringa Pterygosperma.	Ar. D. murangi; W. O. munga; T. murunkai
mujra	aim at a target	
—pakai—		
—lagai—	to aim at	
mula	a handful, a clutch	T. muŋi-bundle; Ar. D. musti
mut mutai	to grab	
muti	fist	
muŋla	log of wood	
mutla	load carried on the shoulders.	O. moŋo
muŋi	idler	Tel. moŋgi-dull, clumsy. O. moŋhia
munŋ	head	Ar. D. munda>shaved, bald
—pani	water from soaked/rice	murdhan-head
munŋsek	body-deep	
—bara	load carried on head	
munŋra	shaven-head	munŋito
mundisa	pillow	
munŋa	post, stump	POB. lopped tree
munŋa at	length from elbow—joint	to closed fist.

munḍa	reservoir embankment, dam	Parj., Hal., Gadba, Kan.- tank; W. O.-
—bād—	to build a dam	
mut—	to urinate	
mutra	who often urinates	
—guna	bladder	
muta	jar, jug	Tel. munta-small pitcher; Kui
māra	pot with lid	muta-small brass pot; Ar. D. muta-basket Pkt.-
		muḍa-measure of corn.
mud	to close	
mūda	covered	
muda kor—	to fold	
muda oi bos—	to sit in a particular pose	
mēdi de—	to shut	
mudī	nose-ornament, ring.	Ar. D. mudra-signet, ring
mūdikōṣu	ornaments	
mādura mēdi	a nose ornament	
munos	man, husband	
murk	rash, violent, dunce	
muruk	body structure, strength	
murki	grey, dirt of body	Tel. muriki, Parj. mur;
murū	sad	O. murkūtiya-pale, stunted
murḡi	basket used for fishing.	Ar. D. mūrōṭti-wooven basket
mul	cost	mulyo
mul	begining	
—dar—	to begin	
mullai—	"	
mulke	at all, from first to last	
muliya	bangle-dealer	
mulika bania	guardian	
musa	mouse	
gōṭga—		
kolḡia—		
kaṭa—		
baṭagol—		
knalā—		
puṭki—		
meoma bai	cousin	Hal. mōina-father's sister' son
mek	peg, stake, trellis	Pers mekh, W. O.—

meca	lump, rolled to a ball;	POB. a sweetmeat (Bamra)
mela	cripple	O. meda-dull, sluggish; meta- slow in work —Ar. D.
—oi—	to wither, not grow up	mita-bodily deficit.
meṭ—	to defy, disobey	Pkt. meḍḍ-
meḍuar	disobedient, insubordinate	
	ungrateful, brave;	
meḍusar	daredevil uncaring	
meṭa	poles in a fence	Ar. D. meṭhi-pillar in thrashing floor—Pkt. meḍhi O. meri.
menḍa	sheep	Ar. D. menḍhaoram
metan—	to knead, prepare a thick gruel of boiled stuff.	Parj. mett, Tel. mettu—to smea plaster; Ar. D. mothoti—churn
medri	basket-maker	Ar. D. medo-a mixed caste ; T. metovar-basket-maker. POB-medo-a rick made of straw for, storing paddy.
mere-āki	squint-eyed	T. miri-eye-ball, Mal. mirikk to open eye.
merda	earthen ceiling under the thatch	T. mettol, Tel. meddiya—house with an upper story, flatroof
mel—	to open up, make empty,	Ar. D. mell—to leave, Pkt.
mela	let go. bare	mello abandon.
—atiya melan	insolent	
jaga open space		
meloc	castrated goat	—mleccho ; W. O.—
melcal—	to castrate	
mes	moustache	Ar. D. maseru—M. I. A. masu ; Mal. misa. Tel. misamu, Kan. mise Kudali. misi, Parj. mecal ; W. O. meccha.
moṭ	load	Ar. D. muta-bundle, basket ; T. mutte, Tel. muta-bale mutto
moṭo	blunt	Ar. D. mutoti-twists
moṭoc	to roll up, twist fold, crush.	
moṭa	twisted	
moṭa	rounded shape, circular	—mōndōṭo
muṭli kor—	to fly around, move around	
ro—	to remain, stay, dwell	Ar. D. roṭoti—Pkt. roṭol
roibar	Sun day	
roila	woman born on that day	

rək—	to grate, scrape	Ar. D. rəngoti-moves to and fro, rinkhati-moves, crawls.
rəkni	grater	
rəkai—	to pour out water	Ar. D. rəksoti ; Bh. rək, Hal. rək-POB. rukiba-to pour out.
rəkiya kər—	to protect	
rəgər—	to grate, rub, massage	
rəgəq	hawk, falcon, eagle	—gərurc?
rən-	red	Pkt.-red, Bhs—
rəc—	to colour	
rəngə kər—	to gesture, mimic	
rəc—	to prepare, arrange	—rəc—
rəj—	to wear out by friction	—rəj—
rəj-gəs		
rəj kər—	to become cloudy	
rəj dabi de—		
rəta	coloured	—rəktə
rətkə	red, coloured	
rəj-bəi	fertile land	—rədhəte-is softened ; rəd-to pierce, dig.
rən cuna	powdered	
əm	hair on body, fur	—rəmən
əməd—	to massage, knead	—mərdəmə
rəs	juice, sap	
rəson	dirt	cp.O.əsona
rai-čim	small egg of the size of a mustard, underdeveloped egg	
raibəfəia	negotiators deputed by the groom's party	
rag-čil	loose, slack	
aglyə	bitter, pungent	—ragə-hot like passion
—dar—	to become pungent	
ran—	to crawl as a baby, move in a crooked way.	Ar. D. rəngoti-moves to and fro ; ringoti-crawls ; Bh. rəgg ; Parj. rəge
rāj—	trellis for training creepers.	O. rənja
raj-buti	dwarf	
—kuja		
raji-purti	world	
kota raji		
poda—		
čəngər—		

rañḍi	widow	Pkt. rāṁḍa
rañḍola	widower	Hal. rañḍela
rati	night	
mōli	a flower	O. gāṁḍiuli
rateli-būi	unfertile land	Ar. D. retrō —lahanda. retur- sandy soil, retō-sand.
radaradi	at a stretch	
rād—	to cook	
rada-gōr	kitchen	
rāderi	cook	
rapi—	to scratch	—rāmpoti
rapōṛ cimāk		
rabon	vulture, hawk	Hal. rawna
rabadi kōr—	to roar continuously	—ravṇyoti-roārs
ram guḷa	a string instrument	
ram pōl	custard apple, bullock's heart	
rami	black headed munia	Hal.—
rasi	herd	—rasi-heap, mass
rijoṛa	lean	Mar. rugalo-lean and meagre
rin	debt	
riṭ baṭi		
risa	anger	—irsa
—kōr	to be angry	Ar. D. risyoti-is hurt, suffers wrong— N., Mth. to be angry; Bh.ris—
rōse	in anger	Pkt.-carded cotton ; H. rui; Hal. baby-hair, fur.
rua	cotton	Pkt. romcōi-grinds ;
ruc-	to strike mildly	Ar. D. ruñḍō-crowded together
ruñḍai—	to gather together	Tel. remmu-to snatch, pull out as hair; POB.-to uproot furs; rima-animals killed by tiger etc.
rum—	to pull by the-hair	Tel. reku-petal; Kol. rekkō- leaf. Tel.tin or iron sheet
reka	petal	Guj. regi-weak, cowardly; O. rekja-dried and hardened,
reku	piece of cloth	
renṇa	lean person	Ar. D. ṇḍḍi; Hal. leṇri
reḍa dan	wild paddy	Ar. D. retrō—in many N. I. A. file and sand; O. reti
reḍi	so'le, heel	
tet	file	

ret—	to brush, polish, rasp	
dāt—	to brush the teeth	
ret rəgər		
reb—	to cut, behead	Ganjam. rub-to grind corn
remaa	palm and cocoanut leaves	
remai—	to tame, cajole, please, to win over	romote
reli	persons dealing with hides, a caste	
rog	disease	
rogai	sick person	
roṭ	Road	
roṭa	coarse, thick,	
rop—	to sow seeds, transplant	ropoyoti
lop	fibre, coir	
loi	a poisonous creeper having white sap	
lṣi—	to stoop down, bow down.	—noməti
liuliya	which bends downward	
louṭi	mist	
oge	near	Bh. ləgər
—uni	from	
lən—	to wade	longhoyoti-transgress,
ləggai—	to ferry on river	leaps over.
ləj—	to copulate	Ar. D. ləṭṭa-bad man, ləṭṭi-sports, courts, lətyoti-sleep
ləkar	characterless	
lətiya		Hal. maylətiya.
ləṭa	sticky, gum	Pkt. ləṭha-tangled
ləṭka	clapper made of hollow pieces of bamboo attached to cow's neck.	O. ləṭka
lənṇa	a mass of rags used for smearing cow-dung on to walls, floor etc.	Ar. D. lənṇa-excrement
ləṇḍek	a lump	
lətra	marks of insect bite	Ar. D. ləṭhəra-dirt etc.
lədi	mud	Ar. D. ləddə-lump Guj., Mar. dung, mass of kneaded dough. W. O. horse-dung.
ləda	beer brewed from manṇia	Parj. nonda
omb—	to be in a line	

josa	sap, lymph	O. nasa-pus, sap
lesom	chill	slesman; W. O. lesm-to cool
lesmīya	slender, sluggish	down
lai-pej	gruel without rice	Hal. lai-popped grain
lau	gourd	
lak dar—	to aim at	laksyo—lak
lag—	to be attached	lagnō
lagai—	to smear, anoint ; to kindle a fire	
laga oi—	to be massaged	
laga lagi oi—	to fight with each other	
lagon	capable of cutting easily, sharpness.	
lan	long piece of wood	
lad—	to brand, sear, scorch to shoot.	Ar. D. loksōyoti-distinguishes, marks Mar., N.—
lacuani	a worm having poisonous hair all over the body	
laj	offence	
—de—	to insult	
lala jaga	congested place	Ar. D. lōlō-tangled
lali	stick, long, tall	Pkt. lōlhi-stick, rod Praj, Gōndi
—aṛ	spine	
laion/laion	earthworm	
aṛ—	to shake, tremble	Ar. D. lōlōi-shakes, totters.
laṛalad	affectionate, pet	Ar. D. —Pkt. laṛṛia-fondling
anṛi-jet	May-june	Hal.—
at-mar—	to kick	Pkt. lōta-blow with the heel
lātor	Lantern	
ata	creeper	
latni/ata oi	—to lean against	
lata-tenṛa	to pile up disorderly	
lad—	to load	lōdōyoti
ladon	loading	
lāda	earthen jar	Ar. D. nando-pot
lamta	boy-servant	POB. who anoints oil on king Hal. lōmli-halter

lal	saliva, slime	Ar. D. lala-saliva, spittle
lali—	to cool down a hot thing	Ar. D. lihoti-licks 0. lehiba-sucks.
lika	louse-egg	liksa-nit, young louse
lii	a small bird	litta-small; Bh.—
litix—	to walk leisurely	
lip—	to plaster, smear; to bleach.	lipoyote-is smeared
lipip	pliable, thin and slender	Ar. D. lippo-sudden movement
lib—	to be extinct, extinguished	nirvayoti
liblib—	to flicker	
libai—	to erase, wipe up	
lim—	to wink,	
limlim—	to flicker eyes	
lua	iron	
lua	a small bird	Hal. lawa—a small speckled bird
luc	to hide oneself	Pkt. lukkzi-hides
lucucani—hide	and—seek	
luc—	to hiccup	
lucū	hiccup	
ludlud	soft, swamp	
luli	earling for males	Ar. D. luḡoti—luloi-to dangle hang, wave
leui—	to return	—nivortate—turns back
leuia paŋa		
lek—	to write, carve, paint	
leka bād—	to keep records	
lij	tail	—lonjo
—kaŋai—	to castrate, dock	euphemistical
leji	numb	—lojito-bashful
lenŋi	bits of dung	
lenŋi pipli	black pepper	
lendra	idler, slow walker	
lepō—	to bend, crouch, ambush	Ar. D. nipodyote-lies down
lepia	bent down	to sleep.

lok	people	
lob	greed	
lobra	greedy	
lor—	to need, seek, desire	loḍoti;
loli	nail for fixing plough-share	FOB. lola-grass clinging to plough share during ploughing (Khariāl).
soina	friend	Bh. —; N. sōheli, Guj. sohīyar
soul	sixteen	O. solō
sak	bridge	Ar. D. sonkroma, Pkt. sonkoma-
sak	gullet	Ar. D. sonkha-temporal or front bone; Punj. throat; Hal. sāk
sakarja	mumps	
sokal—	to spit out	
sokal—	to lop, cut into pieces	Ch. G. Ar. D. somkuloti—bends oneself together P K T.—
	sōnkele;	somkuḍia-contracted; O.—
		samkuliba—to draw in one 'slimb'.
sogota	marriage-compensation (to the bride's family)	
songe	by, with	songo
songci—	to keep, put, save, to arrange	somgrhati—seizes; somgraho—yoti-keeps.
soj	evening	
sōj	bull	
sōda	trunk	
sot	true	
sotai	really	
—kōr	to promise	
sōtrā	seventeen	
sōd	a dug out cave	Ar. D. somdhi-hole made by thief
—mar—	to make an internal hole	
sōdōr	common meeting place	Arb.
sōdrām	plane, levelled ground	
—bēra	terrace wall	
—pōda	terrace	
sōni bar	Saturday	
sōnia	born on that day	
sōpon	dream	

sapur	thin, fine, tiny	Mar. small; Bh., Ch. G.—
sobod	sound	
sobu	whole, all	
somo	time, occasion	somayo
soman	alike, equal, parallel	
—oi—	to resemble	
somoy	deer (sambha)	
somar	Monday	
somra	born on that day	
somal—	to endure, take care of	sombharoyoti
somudar	sea	
somdi	a relative	sombondhin-connected by marriage; Hal. uncle's son
sor	shaft of an arrow	
sor	middle-man, supporter	
sorag	sky, heaven	
sorān-post—	to surrender, take shelter	
sora	chain, necklace	Pkt., sora-string, garland
soral	channel, narrow lane	Ar. D. soroti-runs, flows
sorp—	to hand over (as in marriage the bride is given over).	somorpoyoti
sələk	straight	somlaksā
solga	announcement made on completion of a score at the counting.	Bh. solgo-full; Tel. an aggregate of 20.
solənga	straight, without any crease or curve.	Bh.—; O. soraṅga-slender and tall (sirnango).
solop	Caryota Urens	(its juice alcoholic)
sa oi—	to help, support	sohayo
sai	porcupine	Ar. D. sraividh Pkt. saviho; Hal., W. O.—
saip	curse, imprecation	—sapyo
—karia	one who curses	
sairoli	a musical play for girls	Khariar—sailori
saukar	rich man, creditor, wise man	
sauti dar	to pick up, hold with firm grip.	Ar. D. somthati-stands together

sau[—	to tend, drive cattle	səbdayəti-calls
sauja	musty, putrified mango	
sauja bād—	to tie with two split bamboos on both sides	Ar. D. səkutə Lahanda-sauja —constriction, tight.
sākər —oi—	narrow to shrink	səmkətə; Bh. sāka. Ch. G. sākur W. O. səkri jiba.
sakal	morning	
sag —baṛ	curry, vegetables garden	
sagia at-sagia	to give a signal	səmjna; Hal.
saj-	to repair	səjjoyəti-equip, prepares
saju	spoon, stick ladle Pkt.	cəttu-wooden spoon.
sət	seven	
sati	thigh, rump	Dr. D.-Kol, Naiki, sətta-shoulder blade; POB. sati-hind leg of animals given to king as royalty.
sati-goṛ	hind leg	sətri-dutiful householder ?
satra	father-in-law	O. sutrani
sātrani	nurse	santi-peace
sātai-	to pacify, compromise	
sātalū	mild, lazy	
sātar-	to ask for something from god	
sād-	to compose, to mix together intimately	W. O. san-; Ch. G.-O. chəndib
san	young	Ar. D. slaksətə Pkt.-sanho
sanli	younger wife	
sani	prostitute	
sāp	snake	Arb. safa; Bh.-Hal-
sapa	all, to the last bit	surpə supa-winnowing fan, Provisions given in a fan.
sapli	victuals for a guest.	Portuguese
sabu	soap	Ar. D. sahə-cream; Pkt.-
saya	cream, scum of film which forms on the surface of gruel.	
sar-potər	Playing cards	Ar. D. sari-piece at chess, dice
sar	real, substance, best part	

sar-	to finish, complete exhaust	Ar. D. saroyoti-makes move.
sar bat		
sarai-	to decorate to beautify, repair.	O. sara kor-to level, settle.
sarusari	last, concluding	
sarab	goldsmith	N. D. saraf-money changer, banker Arb)
saral	flood	Ar. D. saroti-runs; flows.
sartikariani	go-between (of lovers)	sarothi
sarda	love, affection, reverence	sardha-trust
sard-	to make matters plain and easy	O. Sudhariba
sal	cowshed	sala-shed
salis/m	porcupine	Ar. D. solali-solyofis-porcupine quill; Mar. sayal, salsi.
at salim		sosoyoti-makes dry
sasi j-	to soak, absorb	Hal.-
sasu	husband's elder sister wife's elder sister	
sasta	cheap	Skt. sasta
si-	to sew	sivyoti-sews
siuni	Verbal Noun	
-de-	to mend garments	
sik-	to learn	
sikani	teaching	
sikai-	to persuade	
sikya	jail	Ganjam-
si-kar-	to blow a running nose to exhale	Laria-sikriba
siuti mar-	to whistle	Ar. D. siṭṭa-whistle
siku	tangled	Ar. D. sikya-rope-sling
sikri jau	gruel made of mixed rice and gram	Pkt. somkhopi-cooking of rice
sikli	chain, link	srikholo
-de-	to fasten door	
-bajui-	to knock	
-sora	anklet	
sige	full to the brim	sringo ?
sin	horn	
sijvi-	to boil, cook	sidhyoti-well cooked
siuta	ladder made of single bamboo	Pkt. siḍḍhi-ladder

siṛi	stem
sit	cold
silli	
-kiṭa	centipede
sina	provided (conditional conjunctive)
sindi	a kind of bushy plant.
-katra	phoenix sylvestris
-mugi	mon-goose
-ḍeṇḍa	
sima	tin, iron sheet
-peṛi	tin box
sira	ink
-baṭi	pen
siral	flag
sirua-taṇḍa	having a torn nose, harelip
sirj-	to cast an evil eye
sirjona	
sirḷa	retail selling, loose coins
sirli	thin and long strips
sil-	to melt
sili	wheel
sisoṭi/sisli	whistle
sisua	Lead
sistu	tax, land cess
-bād-	to pay taxes
sir-	to splash, sprinkle
ṣuḷ	Panicum miliare
suaḍ	tasteful, pleasant
sukai-	to dry
sukli	dried
sukna	things for drying
sukeṭi	dregs, refuse, sediments
suk sikla	timid, tender
sukrubar	Friday
sukra	born on that day
sun-	to smell

Ar. D. siḷḷo-ear of corn, straw.

Ar. D. sindi-date-palm.
Mar., sid; Parj. cendi

O. sōma-iron ring, Ganjam-simakoyā

Tel—
O. ciralo
O. cir-to tear
srj-emit

Dr. D. cillḷ
W. O. sirli O. cir-tear
Ar. D. silḷti-moves, Kumaoni-to run along the surface; sitḷḷyoti-HH. silna-to be cool and damp; W. O. siholiba- to become swampy

Ar. D. sili-lower timber of a door; Parj. cili-wheel.

N. susilo-whistling susoti

O. sisa

Tel.

sisiro-cold
syamōko; sukōko-barley, a bearded kind of wheat.

susko-dried

Pkt. sumghoi srnkhoti

	to repay	Ar. D. udhyoti-purifies Pkt.- sujjhāi-becomes clear
suji	needle	ruci
sutak-gar	delivery place	Ar. D. sutak-birth
suta	thread	
-jik-	to shrink	
-dar-	to spin	
sutrai-	to seduce, induce, inveigle, court	(sutrāyoti-strings together)
sudh	pure, clear, unmixed	
sund i-gaṭa	wasp	
sua-	to obey, agree, respond	srnoti
sunari	jeweller	suvarṇakār
sunbu-i	ghost of a pregnant woman	
sur	liquor	Tel. sara-rice made liquor, Skt. sura
sur surai-	to cry, sob	onomat.
suragali	whirlwind	Tel., Naiki-
surda	gulp	O. suṅka
sul-ḥan	carrying staff	
suliya	pointed like a sul (spear)	
susar	sweet, good, gentle	
susta	healthy	
susra	elder brother of husband/ wife.	Hal.—
se	he, that	
seṛe	that there big	
eti		
seṛe	that much	
seḍe	there,	
semot/ti/tar	that way	
semon	they	
seuṭ oi-	to grunt	W. O. seuta-shameless
setua	weak, anemic	svetṭ-white
ser-kar-	to sniff, inhale	
seruali	scorpion, centiped	POB. sārliā
serṣṭa kar-	to fondle, make affectionate gestures	
selḍ	leave, permission to deport	Tel.-
So-	to sleep	
soda kar-	to examine, search	sodhāyoti-purifies.

ADDENDA

I. List of flora and fauna

(1) Varieties of paddy.

karaŋŋi, dud karaŋŋi

kalamoura

kuŋeiseri

geŋia

cipti

cilipa

bondkaŋi

baŋgon moŋi

bata

mami bata

loda mami

bor bata

bata kabri

bata locoyi

baŋasundri

baya gunŋa

balu

moli

muŋi

ronrasel

səpur

oldi səpur

(2) Varieties of mango.

kolpati

kakuakoli

katakoli

caul dua

carkoli

cipti

cendurmunŋi

celigurdi

jaŋ

jurŋi

ŋiroi

ŋumri

niuli

poŋoi

pari

boŋ

maŋsi ŋetia

sindikoli

(3) Varieties of 'manŋia.'

kaugoti

cili

poŋacili

dərabuŋel

dud karəŋga

boŋ

balu

mami

sunadei

(4) Varieties of 'suŋ'

ek pobi

kalia

boŋ

maŋli

mami

maŋi mami

loda mami

sindikoli

(5) Edible roots- 'kanda'

kolia
keda
taragai
nongol
pit
pita
bongali
bat
mudur
rani
sorenda
saru

(6) Trees.

kia (Pandanus Odoratissimus)
kekot
car koli
jura
tek
leŋgiya cina
damon (Grewia Elastica)
joi damon
puŋun
pumbjoŋa
dumri (Ficus Glomerata)
bangola
bandŋ
bareN
modei
malin
rauli
sorgi (Vatica Robusta)
saj (Shorea Robusta)

siuna

siros (Acacia Sirissa)

boŋi siros

kanla siros

(7) Flowers.

auli (amoloŋo-Pnyllanthus
Myrobalan)

korat (koroŋaŋo-Vangueria
Spinosa)

gulapi (rose)

tara

turei

dona (dnoŋa)

bat

modar (modaro-Erythrina Indica)

moric-

laili-

mai

soetanka pul (O. kaŋhocompa)

simarani

sukli

suruj

(8) Vegetables.

ati giri

kakŋi (cucumber; karkoŋ)

kuŋka

cuncunia

tutmuŋi (bitter gourd)

turei (toruŋo; O. toroŋi-lotus root)

penŋi kanda

bana boda

modrenga

sit kuŋei

semi (simbo-kidney bean)

(9) Fish.

kaksa (W. O. kaksi)
 koi (Ar. D. kovoyi) Anabus
 scandens
 gōsi (Cyprinus garra)
 gai
 jima (O. toji)
 cin₁a (cinngotō-shrimps)
 citra
 ququw
 turija
 kodakia turija
 pakna cōtu
 poji
 boju
 bjdna karanđi
 benda
 manđia siji
 sōl (O. sculo sōkulo)
 Ophiocephalus striatus

(10) Snake.

kōriya
 kacapotriya
 kala₁ (krsno nago)
 gōlo corni
 qōngē citi
 dōnđia (dundubhō-water-sanke)
 damna (dhormōg-Zamenis
 mucosus)
 otol damna
 duna pōti
 nag (cobra)
 duli nag
 tetli nag

mānđol

ōgni mānđol

(11). Worms and Insects.

ōnka
 gōe
 goru
 jiad
 lekōe
 qumri
 kalia boura
 bog boura
 bita
 bai
 bursa
 sindi

(12). Birds.

i jamaru
 umaguni
 kōi (wild cock)
 kapu (dove-topoto)
 kia
 kuku (Skt. kōko; T. kokku-heron)
 kurma
 gōlia (O. kojivolapati)
 gūnđri
 ceka (painted snipe, curlew)
 jardi rami (O. bōji)
 titiūna
 nini
 bōnđia gid
 badoji (bat)
 benas

II. List of Tag-Words

(i) Combination with synonymous words

koja-lo ta	searching and seeking	to collect anyhow
ce-c apol	screams and squabbles	to get away quickly
jala-pāda	nets and traps	to entrap anyhow
jika-tana	dragging and pulling	
tola-beda	collection of funds by voluntary and compulsory contributions	
bodu-būdeh	friends and relatives	
mod-sur	wine and liquor	
raji-purti	the whole universe	
ret-rego r	rubbing and grating	
laga-pata	clothings	

(ii) Combination with anonymous words

kal-ḍep	pits and mounds	uneasy way
tek-lepo l	lifting and laying	dragging with difficulties
bo r-san	young and old	everybody
bol-asar	good and bad	
mila-jaca	earning and begging	
sodar-pidor	common-yard and home-yard	everywhere

(iii) Combination with correlative terms

ḡsar-basar	kith and kins	
udar-ba ji	borrowing with and without interest	
kota-beta	cutting and stacking	harvesting
komela-jomela	earnings and savings	
kosa-bua	ploughing and carrying	Cultivational jobs
kaoni-pioni	eating and drinking	
kata-barta	speaking and reporting	conversations
kadi-kənḡa	grains and chaffs	
kadi-pidi	food and dress	
kāda-baba	crying and howling	
kiḡa-poḡnga	worms and insects	
kindra-pasla	turning and twisting	(pasla-kindra)
kira-mara	quarrelling and beating	
kula-gora	pounding and grinding	
kud-kənḡa	ordinary grains and chaffs	
ḡoi-gumor	bells and gongs	Musical instruments
jet-kot	this way and that way	Uncertain movement
jet-jiad	animals wild and mild	
ji-boini	daughters and sisters	Female-folk

Juar-bel	greeting and meeting	
lakla-punḡla	tired and exhausted	
tes-ḡan	sticks and staffs	
ḡabu-kasu	rupees and coins	
ḡal-mal	leaves and creepers	
dara-picka	gripping and squeezing	
daru-potṛ	Woods and leaves	
nōki-tabla	pots and pans	Cooking utensils
paik-raut	soldiers and commanders	Royal retinue
Pani-kāji	water and soup	Cooking preoccupations
pani-potṛ	water and leaf	Worshiping materials
pīta-kōsa	bitter and pungent	Food taken after a death
pej-pani	gruel and water	Victuals
boḡu-bai	relatives and family-members	
baḡ gaḡ	roads and rivers	
baḡi-boura	balls and tops	Playing materials
bat-sag	rice and curry	
bāni-bōḡar	vomiting and excreting	Diseases
mar-kun	beating and killing	
maḡ-dar	beating and binding	
rāda-baḡa	cooking and serving	
sag-ḡal	curry and pulse-soup	
sap-seruāli	snakes and scorpions	Reptiles
sata-potṛ	thread and leaf	Materials for a ritual

(iv) Combination with echo-words

baj-buj	frying
poḡ-paḡ	roasting
pak-pāk	blowing
mor-maḡ	twisting
tipal-tipul	sprinkling
bana-buni	napkins
sara-sari	towards the end
dun-dan	shaking
pani-puna	water, etc.
maj-muj	rinsing
ḡati-ḡaḡa	mats, etc.
gaḡa-gali	churning
kaḡ-kul	cutting
led-leḡa	swampy-dumpy
biḡ-bēḡa	untasty
miḡ-miḡa	black and dark
ḡul-ḡula	crumbings
beḡ-baḡ	picking and piling
maḡ-muca	fish, etc.

(v) Combination with meaningless ancillaries

oska-moska	pushing and dashing	
aka-saka	help and support	
akas-bakas	heaven and space	
ate-pate	hands and legs	to accomplish anyhow
ulsu-pamra	slow and dull	
usol-pasol	tossling and toppling	
kər-kənd	itching and scratching	
kauṛi-leuṛi	loads, etc.	
kacra-kuar	dirts and filth	
kaji-boji	feasting and merry-making	
gado-pado	bathing and washing	
gena-bisa	buying and selling	
əṛei-ci:ən	birds, etc.	
caul-gaul	rice, etc.	
ciṛa-poṛa	settle and snap	to conclude a bargain
ḍag-upor	leaps and jumps	
ḍal-buḍa	bushes and shrubs	
tas-bas	cultivation, etc.	
nati-puti	sons and childs	ancestors
punḍa-unḍa	breathing and sighing	
poṛa-daṛa	burning and roasting	
baṭa-goṭa	grinding and churning	
baḷa-saḷa	serving and distributing	
batia-satia	victuals, etc.	
bau-binoy	bowing and praying	
bur-sur	bathing and cleaning	funeral rites
beṛa-kuṛa	land, etc.	
mər-pər	doing with risks and hazards	
mapa-jupa	weighing and measuring	
ogo-losa	near and dear	
lag-tal	continuing and repeating	
uca-goja	stealing and hiding	
son-tul	in groups and company	
sai-sarda	fondling and cajoling	
ḡuna-bana	golds, etc.	

DESIA

A TRIBAL ORIYA DIALECT

APPENDIX

APPENDIX

I

The Bhatri Dialect of Koraput

Sir G. A. Grierson recognised Bhatri as 'a genuine dialect of Oriya'. (L. S. I., Vol. V, Pt. II, P—376). In his opinion "Bhatri is really a corrupt form of Oriya, with a few Marathi and Chhatisgarhi forms intermingled. It may be taken as the connecting link between that language and Halbi, which is a mixture of Marathi and Chhatisgarhi" (ibid, P—434). These observations of Sir Grierson are based on the specimen collected from Bastar. His views would have been slightly modified had he got an occasion to encounter with the Oriya dialects of Koraput, which he missed as that tract being an Agency-area lied beyond the perview of his survey. The language of the Bhattaras of Koraput is far less influenced by Halbi and Chhatisgarhi. It is in fact a variety of Desia with a very few characteristic marks of Halbi.

The Bhattaras originally belong to a non-Aryan stock. They are treated as a subdivision of the great Gond tribe along with Murias (Taylor). According to another tradition, they are believed to be the illegitimate offsprings of the Gonds. (Verrier Elwin-Tribal Myths of Orissa, 1954, P.xxvi). Their traditional history says that they migrated from their original home-land in Deccan to Bastar along with their other three brothers, namely, Muria, Paroja and Gond. Then the Murias settled in the mountains, Gonds in the valleys, parojas in Arangal villages and Bhattaras settled in Ojhiyane. (Dr. Telang, P-533). In course of time they picked up Aryans habits of living and even began to wear sacred thread of the Hindus. During this gradual process of acculturation, they adopted the Aryan speech of the region as their mother-tongue.

On the other hand, about the origin of the Halbas—it is believed through their traditions that they were transformed to human-beings by Lord Siva out of the scare-crows that were placed in the gardens of an Oriya king. They served that king and lived in Puri. In course of time, when a king of that scion retired to forest having contacted leprosy, they also followed him as his personal attendants and later on settled in the Bastar-Koraput region (Dr. Telang, P.359). It is also believed that the Halbas are later immigrants to Bastar than the Bhattaras. (S. Bhattacharya—'Halbi and Bhatri of Bastar' in Indian Linguistics, Bagchi Memorial Vol. 1957, P—16).

These traditional myths prove that the tribal Halbas and Bhattaras were Aryanised by the early Aryan settlers of Bastar-Koraput region and it naturally follows that their languages must have evolved out of the Aryan speech of that region. Sri S. Bhattacharya has rightly said that "Halbi and Bhatri are two dialects of an Indo-Aryan speech that was spoken in Bastar and the neighbouring regions in olden times' (op. cit.) we may suppose that 'regional tribal Indo-Aryan Speech' to be the Sabari-Sauresani mixed Odhri Apabhramsa or a form of Early-Desia, since Desia means, the language of the region.

Historically, Bastar-Koraput region constituted one single administrative unit from an early period and the present political border of Bastar and Koraput was never so steady till very recent times. Under that circumstance,

this bulk of territory was a homogenous tract, not only politically but also culturally and linguistically. Halbas and Bhatras formed only a part of the vast majority of Desia (native) subjects of that territory where the ruling class has always been viewed as exotics.

In Koraput, Bhatras are found in Nawarangpur Subdivision only. They are more concentrated in Kotpad area which forms the border line between Bastar and Koraput. According to 1961 Census their total number is 157,763. There are also some Bhatras (1,125 in all) in Koksara and Jaypatna Police-Station area of the neighbouring district of Kalahandi.

The dialect of the Bhatras of Kotpad is slightly different from their Nawarangpur counterparts, which are called 'Nilputiya'. The river Indravati may be taken as a natural boundary of the two varieties. The Kotpad-dialect bears some impressions of Halbi affinity.

A short description of the dialect is given below on the basis of the materials collected in between 1965-68 from the following informants—

1. Dom Majhi, Gati Suhi, Nawarangpur
2. Ghasiram Bhatara, Chataundi, Ngpr.
3. Sambaru Goud, Chataundi, Ngpr.
4. Padlabh Bhatra, Hauli, Kotpad
5. Magru Bandagura, Chataundi, Kotpad
6. Dusum Majhi Bandagura, Kotpad
7. Rev. F. L. Prabhu Sahaya, Mission Compound, Kotpad
8. Three travellers from Siuni, Kotpad.

1. Phonology

1.1. Vowels :—

There are six vowels—/i, u, e, o, a, ɔ/. All the vowels have long positional variants, but the length is non-phonemic. Generally, the vowel in the penultimate position of closed syllables and after consonant clusters is long. (e.g./duar/door/əndra/male). Assimilation of vowels and /i/epenthesis are noticeable. All vowels can occur nasalised and nasalization is phonemic (e.g./at/market-/āt/tight;/kut/diplomacy—/kūi/pole ;/kasa/hair-knot—/kasa-brass-metal). Vowel combination of the following types are found—/iu, ia, io, ai, au, ae, ei eu, ei, ɔu, ou/.

1.2. Consonants :—

/p, t, l, c, k, b, d, ɳ, j, g, s, m, n, N, ɭ, r, y/

All except /N, y/ occur initially before vowels only. All stops have slightly aspirated allophones finally in Tadbhava words (e.g./bagh/tiger/ byaghrɔ/). /ɳ/ has a flap allophone /ɳ̥/ intervocally and finally. (e.g. /ga/ river, /gornda/ a piece). /n/ has two allophones [n] before palatals and [ɳ] before cerebrals. /N/ occurs alone only finally and before velars medially (e.g./sɳN/ horn/, kangar/poor/). Clusters of any types do not occur initially.

2. Morphology

2.1. Number—

Common plural suffix is /mən/. Besides this, a few nouns of multitude, such as, /səb, gulai, manda/, are added either before or after the nominal absolute to express plurality.

2.2. Gender—

There is no grammatical gender. Common feminine affixes are /i, ni/. Otherwise the natural gender is expressed by descriptive words like /ənɟra/ male, /mɔi/ female.

2.3. Case-affixes—

Nom—; Acc—/ke, e/; Gen.—/ər/; Loc—/e, ne, ane, tane Instr—/səŋge/with, /ate/by hand. Abl.—/nu, tan-nu, tanu/; Kotpad dialect—/e/. Excepting the Acc. case-affixes, other affixes are added to the genitival oblique base of the noun.

2.4. Pronouns—

General form	Oblique form
1st person Sg./mui/ Plu./ami/	mo, mor/ /am, amər/
2nd person Sg./tui/ Plu./təme/	/to, tor/ /təm, təmər/
3rd person Sg./se/ * /əy/Kotpad Plu./se mən/	/ta, tar/ /tāke, tākər/ Kotpad—/tikər/
Demonstrative—Near—/i, e/ Far—/se/ -/ha/very far	Oblique—/a/ /ta/ /ha/
Relative—/je, jon/	/ja, jar/
Interrogative and /ke, kon/	/ka, kar/
Indefinite	/keni/(something)
Impersonal—/kay/(what)	

Case affixes are added to the oblique base only.

2.5. Pronominal Derivatives—

	Demonstr		Relative	Interrogativ
Time—	/ebe/	/tebe/	/jebe/	/kebe/
Place—	/ene/	/tene/	/jene/	/kene/
	/iti/	/siti/	/jonti/	/konti/
	/ede/	/sede/	/jəni/	/kəni/
Quantity—	/etek/	/setek/	/yetek/	/ketek/
Size—	/eiek/	/serek,terek/	/je,ek/	/keiek/
Manner—	/emti/	/semti/	/jemti/	/kemti/ (Kotpad-komtar)

2.6. Enclitics, Definitives and Conjunctions—

/la, ti/definitive, /ta/expletive, /so/emphatic, /ni/completive, /ar/ and, /misa/ also, /para/like, /matər/but, /ale/ conditional.

2.7. Verb—

There are altogether 13 verbal forms, of which 5 are simple forms and 8 periphrastic forms. The construction of a simple form is as follows—root + (tense or mood)+person and number. Periphrastic forms are of two types—imperfect and perfect. The construction of an imperfect form is as follows—present participial form of the root ending in—/te/or/ti/+Auxiliary verb /e/+ tense or mood+person-number. Perfect forms are constructed in the same manner but the root remains in the past participial form ending in—/i/.

However in two periphrastic forms i. e. present imperfect and perfect the construction is different. In these cases the auxiliary verb /ce-se/(<ace) is added to the simple future and simple past forms to derive present imperfect and perfect forms respectively.

2.7. 1. Tense and Mood indicators—

Future—/s/ for 3rd pers. sg. only
/b/ for all other persons.

Past— /l/

Contingent/t/

Imperative—/—/

2.7.2. Person—Number markers—

1st pers.	sg.	/—i/
	plu.	/—u/; for imperative /—u/
2nd	sg.	/—us/; Kotpadi /—is/
		/—/ for imperative
	plu.	/—as/; for imperative /—a/

(When the imperative is allo-benefactive to a 3rd person an additional /s/ occurs with imperative forms e. g. /moke de/ Give me, but /take des/ Give to him.

3rd	sg.	/i/ for future; /o/ for imperative;
		/a/ for other tenses and moods.
	plu. /ai/;	for imperative /at/.

2.7.3. Auxiliary verbs—

(i) /raiba reba/ to remain

	Customary	Imperative	Future	Past	Contingent
I.sg.	na-rai	(rae)	rebi	reli	reti
plu.	na-rau	(rau)	rebu	relu	retu
II.sg.	na-raus	ra	rebus	relus	retus
		(Kotpad—rebis		relis	retis)
plu.	na-ruas	rua	rebas	relas	retas
III.sg.	na-ray	rao	resi	rela	reta
plu.	na-raat	raot	rebay	relay	retay

(ii) /ace ac, ce/ to be (Kotpad-/as ase/)

I.sg. /ace/	plu. /acu/
II. /acus/	/acis/
	/acis/
III. /ace/	/acat/

2.7.4. Negative verb—

Negative forms are obtained by the addition of negative affixes like /nai, na no/, in kotpadi /ni/.

2.7.5. Causatives—

Causative forms are obtained by the addition of /a/ to the root. In certain cases the roots undergo some change due to operation of morphophonemic rules, e. g. /karbi/ I will do /karaibi/ I will cause to do; /kaibi/ I will eat, /kuaibi/; /soibi/ I will sleep, /suaibi/.

2-7-5. Infinitives and Verbal—nouns—

Either the genitive case affix/*or*/or the acc. case affix/*ke*/is added to the verbal noun, which is formed by the addition of *o*/(i)ba/to the root, e. g./ka-iba-r, ka-iba-ke/for eating.

2-7-6. Conjunctions—

These are formed with the addition of the following participles to the root—
(i) perfect/—i/, (ii) continuative present/*te*—*ti*/or/*ne*—*ni*/, (iii) conditional /*le*/, e.g./kai/—having eaten, /kaite/while eating, /kaile/if eats.

3. Vocabulary—

The vocabulary of Bhatra contains a good number of words which have no use in Desia. A list of a few such words is given below.

/cinla pani/touched-water	/binā/ant-hill
/guli gāo/whole village	/banga/brinjal
/agmi/pregnancy in advance stage	/əndal/to cook rice
/bakan/to find fault with	/ceg/to climb
/bu(ki)/old she-goat	/tamək-ṣṣi/kettle drum
/katna/basket	/jəbul/moss
/kaje/because of	/kamniya/earning person

Words from Kotpad dialect—

/buil/ox	/baili/woman
/nəngor/plough	/jət/to plough
/pīari anga/back-yard	/ka/well
/teb/to halt	/cəṇḍra/weaver
/di/to give	/ni/to take
/gəḍ/to cut	/ben/seed
/ceṭe/bird	

4. Text—

(1) Parable of sower (Mark 4 : 1—9)

gəṭ lok dan bun-ke nikar-la/ay bun-ba-ke kəṭək ben baṭ lage adər-la/ay-la-ke
ceṭe-mən beṭi kəḷay/ari kəṭək kindik maṭi-rə-ba pəkna baṭ-tane oḍər-la/ay-tane
kūbe maṭi na-rə-ba-ke jət-ke gaja əla ari bel ud-ba-ke pəṭi-ga-la ari cer na-rə-ba-ke

suki-ga-la/ari kotak kata-kuja lage adar-la/ ari kala-gac-kuja nikri ay sobu-ke cepae-de-la/tebe paci na-ay-la/ari kotak niku-mali-re-ba bui-tane adar-la ari gaja oi bui-la ari kube kube paci as-la/ari ay kae-la jar sun-ba-ke kan ace ay sunu/. (Rev. F. L. Prabhu Sahaya, Kotpad) [A man came out for sowing paddy. While sowing some seeds fell on the road. The birds picked up those seeds and ate. A few fell on the rocky land with little soil. As there was not much earth the seeds sprouted quickly but died down by the sun-rise and then faded away for want of deep roots. Some seeds fell near the thorny bushes. Those bushes grew up and covered the paddy plants and there could not be any crop. Then some fell at places with good soil. Those sprouted, grew up and bore good crop. He (Christ) said—who has ears to hear, let him hear this.]

(2) Parable of Prodigal son (Luke: 15:11-32)

gatak lokar dui gata beja rala/suru beta tar bua-ke bol-la-bua, mar bag-bata make de/tebe tar buasabu dan-ke dui-la beta-ke bafa-kari-dela/kinik din gala-ke suru beja sobu-ke gatak-tano runday-la ari bides uti-gala/ari ay-tane sobu dan-ke mad, maus, dari, jua keli bael-man sNge bali-pul badi sarai dela/sobu-ke saraila utare ay dese buk pa-la/tebe take ba'e kaga ela/tebe ay pila ay desor gatak saukar lage asra ne-la/tebe saukar take boria caray-ba-ke tar beja tane potay-la/ari boria-man jan-la kailay ay-la se kai pei bor-ba-ke man kar-la/take kani-na-delay/tebe et kar-la, mor bua gore kube kamia-man acot/, ay-man-ar kadi ubri-jaisi-ace/mui e tane buke mar-bi-aci/mui ebe mar bua lage uli jibi ari bua-ke kaybi-bua, mapru birud ar tor aki lage dos kar-li/tor beja boli dekay-ebar jagya nai/moke gatak kamia para sga/.

(Rev. F. L. Prabhu Sahaya, Kotpad)

[A man had two sons. The younger son told his father—Father, give me my share. Then the father divided his entire property between the two sons. After a few days, the younger son collected everything and moved to a foreign land. There he picked up friendship with women and squandered his property after wine, woman, meat and gambling. Soon after that there was famine. He lived with much hardship. Then he took shelter at a rich man. That man sent him to graze the hogs in his field. He ate to fill up his stomach what the hogs were eating. As he was not given anything more, he thought—There are so many labourers in my father's house who have excess of food, but I am dying of hunger here. I shall go now to my father and tell him—Father, I sinned against you and god. I am not worthy of being called as your son. Please give me shelter as one of your labourers.]

(3) The tiger and the jackal

bag ar kolia/e kolia puja gat-la/bag pacar-la je ay-la kai kar-bi-acis na/kolia bol-la-puja gat-bi-aci na/bag kolia-ke pacar-la-palani aisi-ace/bag bicar kar-la kolia-ke kai-ba kaje/kolia bab-la puja bitre luk-bi/bag kolia ki-nains moke gotek gati de, mui ar luk-bi/gati de bol-ba-ke sari cimcima kori gati kori take puja saN-re bad-la/poce kolia siria buja-ane jai dasai dela, ari kaila-joni bat-e di di kar-le hai bale gandri gandri ja/bag gandri gandri gala ar jai capi ebak sari bagor bidon puski gala/puski jibak sari bag bol-la-kai-bi kolia-ke darai kari, ar koc-ci-ace/koju koju gotek siali male kolia jul-si-ace/bag bab-la ebor kolia-ke kai-bi/bag mag-la-e jul-na-ke moke de boli/kolia kolia-naina, mor aya baba dinar julna, mui na-dei/bag kaila-naina de eka/kolia mose bab-la se e bale gotek gojiya kula ay bale gotek gojiya kula

gari dei sori julna-ke goiek bate katri dela, ari se pani kaibake jibak sori
bag julna-ane rul-la/julu julu se mal ci-i-gala/ci-i-galak sori se gojiya kula-
ane busi-oi-kori mōri-gala/kōlia bab-la-bag mōr ta/mōr-de mui take kaibi/
bag mōr-la, ari kōlia bagor mous kaila/mor kata ci-la/

(Dusum Majhi, Bandagura, Kotpad)

[The tiger and the jackal /The jackal weaved out a packing basket. The tiger asked—what are you doing ? The jackal replied I am making a packing basket. The tiger designed for eating the jackal. The jackal thought of hiding in the basket. The tiger told him—Make one for me, I shall also hide. The jackal made one as soon as possible and fastened the tiger inside it. Then the jackal set fire to the dry bushes and said—you roll down in that direction from which side I make a clicking sound. The tiger went on rolling and catching fire the fastening strings got loosened. The tiger came out and went on searching for the jackal in order to devour it. Then found out the jackal swinging on a 'siali' creeper. The tiger asked to leave him that swing. The jackal said—it belongs to us since the time of our parents, I shall not give it. The tiger demanded—you must give. The jackal thought in his mind, placed two pointed poles in two sides, on the ground, punched the swing in one side and went away for drinking water. Then the tiger began to swing. The punched creeper broke apart. The tiger getting pierced with the pointed poles died. The jackal thought—let the tiger die, I shall eat him. The tiger died and the jackal ate his flesh. My story ends.]

(4) The tiger and the goat.

/pani āndal goie tek-la je gai-gori sōb parbatupr-e acat/ kurupnas kori bōras-
la/ceci goie bōre, etki etki de ig-or da-i, se bag-or par-e puri-dela/pani-cu-i-gala/
bag dire as-la/ceci e-ba/ dek-la-nai, e-a kaila-boli bag palai-la/kōlia goiek dek-
la/se pacar-la-kehtar bos-lus mama?/bag kōlia-uc kapal, tla siN, etek den daji
ōce, tōm-ke labu-labu, kor-si-cc, mui palai as-li/kōlia kōlia e-ja ceci/bag-nai
ta/kōlia-ju ki-na/bag-nai, mōke kai-dei-si, nō jay/kōlia-tor lay-ke mor lay-ke misai
kori bandu/.....dire dui-lok rangi galai/lage kei-ba-ke to ceci bari-pa-la/
kōlia-patar/ toke joiek an-ba-ke kai-ba-ke tui goiek an-lus/?se bag pala-pala...../
se kōlia iti tuta suti tuta mōri-gala/ceci ba/ ceci bagor ba/ bag gala/.

[Dom Majhi, Gatisahi, Nawarangpur]

[Once when the rains came, the cattles were grazing on the hill. It rained heavily. A big goat, having long beard, took shelter in the tiger's cave. At last the rain abated. The tiger came slowly towards his cave and saw the goat from a distance. Failing to recognise the goat, he got frightened and fled away. On the way a jackal met him and asked to know his troubles. The tiger told—something terrible he saw in his cave—it has big horns, long beard, and it was licking its lips and then he fled away. The jackal said—Oh, that is a goat, let us go and see. The tiger said—No, I wont, it will eat me up. Then the jackal said—Let us tie our tails together and go.....Both of them proceeded slowly. As they were near the cave, the goat came out and said—You jackal, I ordered you to bring two but you brought one? The tiger immediately started running, and the jackal being dragged and crushed died on the way. The goat and the tiger returned to their respective places safely.]

The dialect of the JHARIYA PARAJA of Koraput

'PARAJA' is a common term for the tribal peoples of Koraput. The word is a corrupt form of the Sanskrit word 'Prajā' which means 'the People' or 'the Subjects'. Peoples of divergent ethnological groups, such as Bonda, Dideyi, Gadha of the Munda stock, Koya, Dora, Ollari of the Dravidian stock and Rona, Goud, Mali of the Aryan stock also refer themselves as 'Parajas'. The Parji language which literally means the language of the Parajas is the mother-tongue of only a particular section of the Parajas, who are found in Koraput district of Orissa and in some parts of Madhya Pradesh and it belongs to the Dravidian family of languages (Ref. The Paraji Language by T. Burrow and S. Bhattacharya Hertford, 1953). Whatever may be the origin of these peoples, Gonds (according to Russel, Hiralal), or Kondhs (according to Carmichael, Bell), they are a class of aboriginal tribal people who have settled down in Koraput from a very early period and have been acculturized to a great extent by the Aryans of that region. They are divided into four sections—(1) Jhariya or Bad Paraja, (2) Bareng Jhariya Paraja, (3) Pengu Paraja, (4) Celiya or Konda Paraja. The last named sect is equated with the Telegu-speaking Konda-Doras and are no longer treated as a part of the Paraja tribe (Ref. R. C. S. Bell, Koraput District Gazetteer, 1945, P. 73). Among the other three sects of pure Paraja tribe, the Pengu Parajas form a distinct sect as they speak a Dravidian dialect named after them as Pengu or Pengu. According to 1961 Census, there are altogether 1,254 speakers of this dialect. They are concentrated only in Semliguda and Paprahandi P. S. areas. The remaining two sects are more akin to each other as they both speak an Oriya dialect called Jhariya.

The Jhariya Parajas occupy the highest position in the caste hierarchy. They do not eat beef and honour the cows like the Hindus. As tradition goes, these Parajas had their original home-land in Bastar region and for that they till now worship Danteswari, the tutelary Goddess of Bastar. The affinity of their language with the Halbi dialect of Bastar region gives an evidence to this tradition. (Ref. Adibasi, 1963-64, Nos. 1 and 3).

The Jhariya dialect has only 2,032 number of speakers according to 1961 census. There is a remarkable fall in the number within only a decade as the number was 2,539 at the time of 1951 census. They have concentrated settlement only in four areas as follows—Koraput P. S.—500, Boipariguda P. S.—503, Kotpad P. S.—507, Bissam Katak P. S.—502. In addition to these there are 23 speakers in Madhya Pradesh and 20 in urban areas of Koraput.

A grammatical sketch of this dialect is given below on the basis of the materials collected from Kilo Genu (Nandpur) Mangala mudli (Cindri) and Jamadar Naik (Kalapari).

Morphology of Jhariya

1. Number—Common plural suffix is /man/.
2. Case—Affixes—

Nom.	
Acc.	—ke
Instr.	—ge, -te
Abl.	—uṛi
Gen.	—ar
Loc.	—e, -re

The Acc. and Loc. affixes are added to the regular base and the Instr. and Abl. affixes are added to the genitival oblique base of the noun.

3. Pronoun—Direct Form

Oblique Form

Personal—

1st, sg.	mui	mo/mor
pl.	ami	am/amər
2nd, sg.	tui	to/tor
pl.	təme	təm/təmər
3rd, sg.	se	ta
pl.	se-mən	tšəkər/semanər

Demonstrative—

Near—	e/i	e
Far	se	ta/teo

Relative-Je/on

ja

Interrogative ke

ka

Impersonal— kăi (what)

ken/kon (which)

Case affixes are added to the oblique base only

Pronominal Derivatives

From Demonstr./e-i/, iti (here), eor (of here), abe (now)
/se/, tei (there), teor-teir (of there),

From Interrog./ke/, kunti (where), kei- kae (where), kəbke (when), kenulis
(from somewhere) kiru (from somewhere), kaintar (for
what), keʔkar (of where).

4. Verb—

There are altogether 12 conjugational forms of which four are simple forms and eight are periphrastic forms. The periphrastic forms are constructed with the help of the auxiliary verb /re/. These are of two types-imperfective and perfective. The imperfect aspect is marked by /te-ti/ affix and the perfect aspect by /i/ affix. Present-Perfect forms are formed by adding the auxl./ach/to simple past-form.

Conjugational Affixes—

- (1) Past tense marker /l/ and

Subjunctive mood marker /t/

Occur with the following P-N affixes.

1st. sg.	/e/	pl.	/ū/
2nd.	/is/		/as/
3rd.	/a/		/ay/

- (2) Future tense—The following P-N affixes are added to Vsts.

1st. sg., ind-end/	pl., und/
2nd.	/si/
3rd.	/id-ed/
	/unde-əd/

- (3) Imperative mood—The following P-N affixes are added.

2nd.sg./—/	pl. /a/
3rd.	/o/
	/oy/

Auxiliary Verbs—

(f) /ac/x	1st.sg./ach/	pl. /acū/
	as/	/ase/
	2nd.	/acis/
		/asis/
	3rd.	/ach/
		/ase/
		/acat/
		/at/

(j) /rə-/	1st.sg.	Past-/rile/	Future-/rəind/	Subjunc./reti/
	pl.	/relū/	/rəund/	/retū/
	2nd.sg.	/relis/	/resū/	/retis/
	pl./	/relas/	/roas/	/retas/
	3rd.sg.	/rela/	/rəid/	/reta/
	pl.	/relay/	/rəinde/	/retay/

Negative forms—

Negative forms are obtained by prefixing the negative morphemes /nə, ne/ or by suffixing /nai/ to the verb forms. There is a negative verb /nic/ which is conjugated like any other verb stem.

Causative forms—

Causative forms are obtained by the addition of the affix /a/ to the root.

Non-Finite forms—

Verbal Noun-Root+ /u/, /ba/

Durative Participle-Root+ /te, ti/

Gerundial Perfect—Root+ /i/

Conditional Conjunctive Root+ /le/

5. Sample Paradigm.

—/kər/'to do'.

Past

	Singular	Plural
1st.	kərele	kərulə
2nd	kerulis	kərulas
3rd.	kərula	kərulay

Future

kərind	kəründ
kərsi	kəras
kəred	kərede

Subjunctive

kərtə	kərtə
kərtis	kərtas
kərtā	kərtay

Imperative

2nd.	kər	kəra
3rd.	kəro	kərey

Periphrastic Forms—

Imperfect—1st. Sg. kərti-rile, and so on.

Perfect—kəri-ach, and so on.
kəli-ach, and so on.

Non-Finite Forms—

Verbal Noun—kərt

Durative—kərti-

Gerundial—Perf-kəri

Conditional conj. kərle

6. Sample sentences—

tui kon gāo-r-uŋi ailus ? ka] kəru-ke ?

[You which village-of-from came what doing-to]

tui kon-ti resi ?

[You where shall-stay]

dui lok-ke gotek gər se dei-at-te ki?

[two person-to one house only they-have-given what]

joŋek babu at-ti kāy ?

two gentlemen are (there) what]

mui na pari, se mansi, kered
 [I not able that man shall-do]
 gare ar kaintai jaind ta, iti soind be
 [house-in again for-what I-shall go, here I-shall-sleep]
 ekla to e pañi keru nay
 [alone this job doing not-possible]
 e lok-ke kan-ke dias, iti kaund boluley
 [this man-to eating-to you-give here we-shall-eat they-said]
 mor gau kalapari ach
 [my village kalapari is]
 gole pila gar kanñi basi-ach
 [one boy river bank he-is-sitting]
 aji pani mared at-bel-ke
 [today nua shall-rain afternoon-to]
 mui kojle mil-li nai
 [I when-searched that-was-available not]
 pakna gole beti-an kanulis
 [stone one picking-bring from-somewhere]
 tui kea jaulis ? ten-ke mui jaind
 [you where went there-to I shall-go]
 kea geli-ach ki, ase nai se ?
 [where he-has-gone what comes not indeed]
 tao-ke e pañi kori-at-ti
 [they-to this work they-have-done]
 ca kan-ke jai-roili, eles ela aula
 [tea drinking-to I-had-gone delay became coming]
 mui gele lagi se pañi karti-raila mui dekle
 [I went at-that-time he work was-doing-he I saw]
 se-lok aji Jeypur ja-t-ti tui jasi ki ?
 [they today ' ' they-have-gone you shall-go what]
 kerebel lage as-si be tui ?
 [when at-that-time shall-come you]
 e manai-man gar-kanñi basi-at-ti, kai karuey
 [this persons river-bank they-have-sat what they-did mui.ne-jani I not-know]
 take koile se korte-roin
 [him if-said he would-have-been-doing]
 tome ba kaas ki nicas ?
 [you-all shall-eat or shall-dang]
 ma kud-la ki baba kud-la abe as-si ki nay ?
 [mother called or father called now you-will-come or not]

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